Vol. XLIX. No. 6 December, 1913

The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

CONTENTS

POSITION OF THE ADVENT GOSPELS IN THE LITURGY 645
The Rev. THOMAS à KEMPIS REILLY, O.P., Washington, D. C.
SYMBOLS OF THE APOSTLES AND DOCTORS OF THE CHURCH 654
JOHN R. FRYAR, Canterbury, England.
SAINT COLUMBAN AND THE PENITENTIAL DISCIPLINE 659
GEORGE METLAKE, Cologne, Germany.
INDIA'S ONLY CANONIZED SAINT 673
The Very Rev. PAUL FERNANDEZ, Missionary Apostolic, Bombay Island, India.
HAS CHURCH MUSIC PROGRESSED IN A DECADE? 681
The Rev. WILLIAM J. FINN, C.S.P., Choirmaster of the Paulist Choristers, Chicago.
OUR COLONIAL BISHOP 697
The Rev. FREDERICK J. ZWIERLEIN, D.Sc.M.H., St. Bernard's Seminary, Rochester, N. Y.
A CONDITIONAL MARRIAGE 701
DISPENSATION FROM THE IMPEDIMENT OF DISPARITY OF CULT WITHOUT THE GUARANTEES:
I. FATHER STANISLAUS, O.F.M. 707
II. The Rev. M. MARTIN, S.J. 708
THE "FACULTAS SS. SACRAMENTUM SINE LUMINE RETINENDI" 712
METRICAL TRANSLATION OF PSALMS 147, 148, 150 713
THE JURISDICTION OF CONFESSORS OF RELIGIOUS 717
THE RIGHT OF GIVING SACRAMENTAL ABSOLUTION TO RELIGIOUS 718
MUST THE "SACROSANCTAE" BE SAID KNEELING? 722
NEW REGULATIONS IN REGARD TO THE DIVINE OFFICE 724
THE TEXT-BOOKS IN ITALIAN SEMINARIES 725
RECENT BIBLE STUDY: St. Paul's Eschatology 726
The Rev. WALTER DRUM, S.J., Woodstock College, Maryland.

CONTENTS CONTINUED INSIDE

AMERICAN ECCLESIASTICAL REVIEW
1305 Arch Street THE DOLPHIN PRESS Philadelphia, Pa.

Copyright, 1913: American Ecclesiastical Review—The Dolphin Press

Subscription Price: United States and Canada, $3.50; Foreign, 15 shillings ($3.65)
London, England: R. & T. Washbourne, 4 Paternoster Row Melbourne Australia: W. P. Linehan, 309 Little Collins St.
Entered, 5 June, 1892, as Second Class Matter, Post Office at Philadelphia, Pa., under Act of 3 March, 1879

CONTENTS, TITLE-PAGE, AND INDEX FOR VOL. XLIX GO WITH THIS NUMBER.

St. Bernard's Seminary ALTAR WINE

The Seminary owns sixty acres of vineyard in full bearing. Its wine is made under the direct supervision of the BISHOP and has his absolute guarantee of purity. It is made from the juice of the grape and is both licit and valid matter for the Holy Sacrifice of the Mass.

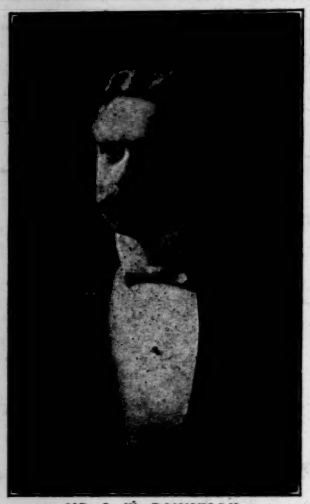
No dealer has this wine for Sale

Grades and Prices of Altar Wine from St. Bernard's Seminary O-Neh-Da Vineyard

Ordinary Altar Wine, bottled 5 gallons in 25 bottles.	$ 6.00
Elvira Altar Wine, bottled 5 gallons in 25 bottles	9.00
Superior Altar Wine, bottled 5 gallons in 25 bottles.	16.00
1 Keg of 10 gallons Ordinary Altar Wine	10.00
1 Keg of 23 gallons Ordinary Altar Wine	20.00
1 Barrel of 46 gals. of Ordinary Altar Wine	40.00

We prefer to send our altar wine bottled rather than in bulk unless the purchaser has full facilities for caring for and bottling the altar wine.

Address all communications to the Rev. M. J. Nolan, D.D., Chancellor, or to St. Bernard's Seminary, 72 Frank Street, Rochester, N. Y.



MR. J. W. DONNELLY.

The Donnelly Brothers

Established 1870

Valid and Licit . . . Altar Wines

Our wines are popular because of their proven purity and agreeableness for use when fasting

Collegiate . . . . . Mellow and fruity
Jurancon . . . . . Delicate and delicious
Vin de Tours . . . Generous and full-bodied

A trial order solicited. Satisfaction guaranteed.
Please address

The Donnelly Brothers TROY N. Y.

ALTAR WINES BEYOND DOUBT

Novitiate of the Sacred Heart
LOS GATOS, CALIFORNIA.

BARNSTON TEA COMPANY, 6 Barclay Street, New York, N. Y. June 1st, 1913.

DEAR MR KEMPF: The carload of wine just sent to you has been prepared for shipment with the greatest care and has been sealed in our presence in the Southern Pacific depot at Los Gatos. The wines, as usual, are absolutely pure altar wines, made by our own brothers for the Holy Sacrifice of the Mass. They have been constantly under our own care and no secular has had access to them. We deliver them to you with the fullest confidence, knowing that you will distribute them to priests for the high purpose for which they were made in the same absolute purity in which you receive them from us.

Hoping that the carload has arrived in safety, I am,

Yours very sincerely,

Walter F. O'Thornton S.J.

Rector, Sacred Heart Novitiate.

NOVITIATE $5.00 per dozen
MALVOISIE $4.00 per dozen
VILLA JOSEPH $4.00 per dozen

BARNSTON TEA COMPANY 6 Barclay Street New York, N. Y.

CONTENTS CONTINUED

ANALECTA

S. Congregatio de Religiosis:

Absolutio Sacramentalis Religiosis Sodalibus impertienda 691

S. Congregatio S. Officii:

I. Uniformes decernuntur Indulgentiae Crucibus quae "a missionibus" nuncupantur 692

II. Conceduntur Indulgentiae pro Piis Exercitiis mense Augusto in honorem Immaculati Cordis B.M.V. peragendis 693

S. Congregatio Rituum:

I. Dubia de Diebus in quibus institui potest Consecratio Episcoporum 694

II. Dubia 695

Roman Curia:

List of Recent Pontifical Appointments 696

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month. 697

Our Colonial Bishop. (*The Rev. Frederick J. Zwierlein, D.Sc.M.H., St. Bernard's Seminary, Rochester, New York*) 697

A Conditional Marriage 701

Dispensation from the Impediment of Disparity of Cult without the Guarantees:

I. Father Stanislaus, O.F.M. 707

II. The Rev. M. Martin, S.J. 708

The "Facultas SS. Sacramentum sine lumine retinendi" 712

Metrical Translation of Psalms 147, 148, 150 713

"Which is the Better Way?" 716

The Faculty of granting Privileged Altars 717

The Jurisdiction of Confessors of Religious 717

The Right of giving Sacramental Absolution to Religious 718

Weekly Confession for gaining Indulgences 720

What is a "Missa Privata" in the Liturgical Sense? 721

Must the "Sacrosanctae" be said kneeling? 723

The Confiteor at Mass when there is no Server 723

The Antiphon of the Blessed Virgin Mary at the end of Canonical Hours 723

The Vespers "De Feria" followed by a Double Feast 724

New Regulations in regard to the Divine Office 724

The Text Books in Italian Seminaries 725

ECCLESIASTICAL LIBRARY TABLE:

Recent Bible Study: I. St. Paul's Eschatology; II. Eschatology of I Thessalonians; (1) Protestant Views; (2) Catholic Interpretations 726

CRITICISMS AND NOTES:

Grisar: Luther 734

Grisar-Lamond: Luther 734

Stang: The Life of Martin Luther 734

Parkinson: A Primer of Social Science 740

Gibbs: First Notions on Social Service 740

Pesch: Lehrbuch der Nationaloekonomie 740

Plassmann: The Signification of Berākā 743

McDevitt: Nineteenth Annual Report of the Parish Schools of the Archdiocese of Philadelphia 745

Ruiz Amado: La Educacione Moral 749

Stuart: L'Educazione delle Giovinette Cattoliche 749

Willmann—Roloff: Lexicon der Paedagogik 752

Gavin: Memoirs of Father P. Gallwey, S.J. 753

Camm: Sister Mary of St. Francis, S.N.D. 754

LITERARY CHAT ..... 756 BOOKS RECEIVED 760

SEE NEXT PAGE

OUR readers who want to make presents of books to their friends for Christmas will find the five volumes mentioned below most suitable little souvenirs from every point of view.

The first three volumes are three choice Franciscan books; uniform in size and price; all three beautifully printed and elegantly bound. The first contains the authentic compositions of St. Francis himself for the first time in English; the second gives the contemporary life of St. Clare, who did so much toward the great work of the religious revival inaugurated by the Poor Man of Assisi; the third gathers together the dicta of Blessed Brother Giles, one of the first companions of the Founder of the Franciscan order.

These three books give in idiomatic English, yet withal redolent of the simplicity and Catholic spirit of the original texts, most edifying and interesting chapters of the beginning of the great Franciscan movement.

1. The Writings of St. Francis of Assisi

Elegant Pocket Volume. Photogravure Frontispiece, Autograph Facsimiles, and Medieval Initials. Handsomely bound in flexible covers. Pp. xxx + 208. Price $1.00.

2. The Life of St. Clare

Ascribed to Fr. Thomas of Celano, of the Order of Friars Minor (A. D. 1255-1261). Photogravure Frontispiece and several appropriate Illustrations, beautifully printed and daintily bound. Pp. xliii + 169. Price, $1.00.

3. The Golden Sayings of Blessed Brother Giles

A beautiful volume, with Photogravure Frontispiece of Brother Giles; and other Illustrations. Bound in silk parchment back, and art vellum sides. Printed from new type on hand-made paper. Pp. lxiii + 140. Price, $1.00.

The next two volumes are from the pen of Dr. James J. Walsh, and form part of the apologetic library he is producing. They are companion volumes in every respect and are handsomely made.

4. Catholic Churchmen in Science. First Series

Sketches of the Lives of Catholic Ecclesiastics who were among the Great Founders in Science. By Dr. James J. Walsh, M.D., Ph.D., LL.D. Elegant Crown Octavo. Richly bound with six Rare, Authentic Portraits. Price, $1.00.

5. Catholic Churchmen in Science. Second Series

Companion Volume of the above. Same price.

It is suggested that, when ordering these books as presents, you send your card for enclosure in the books.

Christmas Presents

Eucharistica

VERSE AND PROSE
IN HONOUR OF
THE HIDDEN GOD

By the Rev. H. T. HENRY, Litt. D.

A Handsome Volume of
270 pages, gilt edges

$1.25

Christian Social Reform

By GEORGE METLAKE

"The Church must not only act, but lead in social action or lose," says Cardinal O'Connell in his Preface to this volume.

It is declared to be the best book on the most important subject of the hour.

$1.50

His Grey Eminence

By R. F. O'CONNOR

This volume depicts the true "Friar Joseph" and shows how Lord Lytton in his "Richelieu" falsified and exploited history for the profit of Protestantism.

$1.00

The three books on this page, together with the five books on the page opposite, will be sent to any address for $5.00

Three Pamphlets for Priests

I. Marriage & Engagement Laws

A Brief yet full and lucid commentary on each article of the "Ne temere."
Embodying an explanation of each decision touching the "Ne temere" from 1908 to the end of 1912.
Alphabetical index at end makes reference to the articles easy and satisfying in every respect.

25 cents a copy

II. Mixed Marriages

Most useful for personal study as well as for occasional distribution.
Admirable in its setting forth of the justice, wisdom, and moderation of the Church in her legislation on this practical and important subject.
Very suggestive for Sermons.

10 cents a copy; 12 copies $1.00

III. The Ethics of Foeticide

Useful to put in the hands of the physicians of your parish.
States clearly and briefly the rights of the unborn child, and answers excellently the questions of doctors who may consult priests about the matter.
Has found favor among the clergy.

10 cents a copy; 12 copies $1.00

FOR SEVENTY-FIVE CENTS you will receive, express prepaid, a handsome and very convenient BINDER for your copies of THE ECCLESIASTICAL REVIEW. You can slip each number of the magazine into this Binder as the number arrives. It will keep your copies in good condition ready for handy reference. After the volume is complete you can place the Binder on your library shelf just as you would a book; or transfer the old copies and use it for a new volume.

THE ECCLESIASTICAL REVIEW

A MONTHLY PUBLICATION FOR THE CLERGY

Cum Approbatione Superiorum

Vol. XLIX

"*Ut Ecclesia aedificationem accipiat.*"

I Cor. 14 : 5.

PHILADELPHIA
American Ecclesiastical Review
The Dolphin Press
1913

Copyright, 1913
American Ecclesiastical Review
The Dolphin Press

CONTENTS—VOL. XLIX.

JULY.

PAGE

THE IMAGINATION OF THE PREACHER 1
The Rev. Francis P. Donnelly, S.J., Poughkeepsie, New York.

THE "FRIDAY WOMAN'S" MISSION AT BALLAUN 11
Alice Dease.

HEALTH AND HOLINESS IN CONVENTS. Some "Airy" Advice to Religious .. 17
The Rev. Arthur Barry O'Neill, C.S.C., Notre Dame University, Ind.

THE POETRY OF FRANCIS THOMPSON 25
The Very Rev. A. Walsh, D.D., O.S.A., St. John's Priory, Dublin, Ire.

FRAY LUIS DE LEÓN AND HIS AUGUSTINIAN FARM 38
Thomas Walsh, Brooklyn, New York.

A BLACK ROBE "VOYAGEUR" 47
R. F. O'Connor, Cork, Ireland.

ANALECTA:

S. CONGREGATIO INDICIS:

Decretum, Feria II, die 5 Maii 1913 84

SUPREMA S. CONGREGATIO S. OFFICII (SECTIO DE INDULGENTIIS):

I. Christiana Salutatio sub Invocatione Divini Iesu Nominis ampliori Indulgentia ditatur 85

II. Augentur et extenduntur Indulgentiae pro quadam Laude SS.mi Sacramenti 86

S. CONGREGATIO DE RELIGIOSIS:

Authorized English Version of the Decree on Nuns' and Sisters' Confessions 86

ROMAN CURIA:

Pontifical Nomination 80

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month 90

Coats of Arms of the Bishops of Lead, Cheyenne, Richmond, Corpus Christi, and Matanzas (*Pierre D. Chagnon la Rose, Cambridge, Mass.*) 90

The Baltassar of Daniel V. (*George Metlake, Cologne, Germany*) 97

St. Peter's "Mother-in-Law" (*Rev. J. F. Sheahan, Poughkeepsie, N. Y.*) 101

What a Pastor can suggest to the Catholic Women of his Flock to prevent Mixed Marriages 103

The Act of Contrition 105

About Wax Candles 106

Public Processions of the Blessed Sacrament 108

Order of Ceremonies in Conditional Baptism 109

The "Veni Creator" before the Sermon at High Mass 109

Do Religious reciting the Little Office B.V.M. in Choir conform to the New Rubrics of the Breviary? 110

Responses at the Epistle and Gospel in a Missa Cantata 111

"Domine, salvum fac regem" 112

CRITICISMS AND NOTES:

Lockington: Bodily Health and Spiritual Vigor 113

Schryvers: Les Principes de la Vie Spirituelle 113

Benedictines of Stanbrook: "The Praise of Glory" 115

——: St. Gertrude the Great 117

Falls-Lee: Three Years in the Lybian Desert 118

Eubel: Hierarchia Catholica Medii Aevi 119

Barrett: Our Lady in the Rosary 120

Russell: From Hussar to Priest 120

Eaton: Sing Ye to the Lord 122

Desbrus: Cas de Conscience à l'Usage des Personnes du Monde 123

Ayscough: Levia Pondera 124

LITERARY CHAT ..... 124 BOOKS RECEIVED 128

AUGUST.

PAGE

"HOLY GOD, WE PRAISE THY NAME" 133
The Rev. H. T. Henry, Litt.D., Overbrook Seminary, Pa.

ANGLICANISM AND CONVERSIONS 149
W. M. P. Kennedy, M.A., University of St. Francis Xavier's College, Antigonish, Nova Scotia, Canada.

SAINT AUGUSTINE'S "TRACTATUS IN JOANNEM": A NEGLECTED CLASSIC... 161
The Rev. Hugh Pope, O.P., S.S.D., Collegio Angelico, Rome, Italy.

THE RELIGIOUS MILITARY ORDERS 172
John R. Fryar, Canterbury, England.

MEMOIRS OF "ZI PRE" 192
The Right Rev. E. M. Dunne, D.D., Bishop of Peoria.

ANALECTA:

SUPREMA S. CONGREGATIO S. OFFICII (SECTIO DE INDULGENTIIS):
Sodalitates promovendis iuvandisque Ecclesiasticis Vocationibus constitutae Spiritualibus Gratiis ditantur 204

ROMAN CURIA:
Recent Pontifical Appointments 205

STUDIES AND CONFERENCES:
Our Analecta—Roman Documents for the Month 207
A Successful Catholic Hall at an American State University (*A. G. Eccles, San Francisco, California*) 207
A Diocesan Priestly Union 214
The Religious School as a National Institution 217
The Eucharistic Fast for the Clergy:
I. *The Rev. John F. Glavin, Rensselaer, New York* 220
II. *Ottawensis* 223
The Decree on the Confessors of Religious 224
A Doctor's Comment on "Fresh Air for Nuns" (*John F. Roderer, M.D., Philadelphia, Pa.*) 224
The Scruples of a Convent Chaplain 226
The "Missionary Gazette" and the "Odd Fellows" 228
The First Bishoprics in the New World (*The Rev. Wm. J. Stewart, New York City*) 230
Who was Cephas? (*The Rev. J. F. Sheahan, Poughkeepsie, N. Y.*) ... 232
About Clerical Titles 237
Carmen Saeculare: de Cruce Christi Triumphante (*The Rev. Francis X. Reuss, C.SS.R., Rome, Italy*) 238
Metrical Translation of Psalms 92, 99, 116, 126, and 129 (*E. C. Donnelly*) 243

CRITICISMS AND NOTES:
Philip: The Dynamic Foundation of Knowledge 246
Jeannière: Criteriologia vel Critica Cognitionis Certae 246
Lanna: La Teoria della Conoscenza di S. Tomaso d'Aquino, ... 246
O'Mahony: Alleluia's Sequence 250
——: Liber Usualis Officii pro Dominicis et Festis I. vel II. Classis.. 251
——: Breviarium Romanum 251
Groves: The Little History of the Love of the Holy Eucharist 252
Micheletti: Summula Theologiae Pastoralis 253

LITERARY CHAT ..... 254 BOOKS RECEIVED 258

SEPTEMBER.

PAGE

SUGGESTIONS TOWARD A UNIFORM PLAN OF STUDIES IN THE DEPARTMENT OF THEOLOGY FOR SEMINARIES IN THE UNITED STATES 261
PARAPHRASE OF PSALM 67: "EXURGAT DEUS" 286
The Rev. J. Arendzen, D.D., M.A., St. Edmund's College, Ware, Eng.
"HOLY GOD, WE PRAISE THY NAME." II: THE TUNE 293
The Rev. H. T. Henry, Litt.D., Overbrook Seminary, Pennsylvania.
THE LEISURE OF CLERICS AND RELIGIOUS 308
The Rev. Arthur Barry O'Neill, C.S.C., Notre Dame University, Ind.
THE PHYSICAL SCIENCE IN ST. THOMAS'S SUMMA 314
Austin O'Malley, M.D., Philadelphia, Pa.
URTICA CLERICALIS 325
GREEK IN SEMINARIES 330
The Rev. Dr. Don Daniel Quinn, Yellow Springs, Ohio.
ANALECTA:
ACTA PII PP. X:
Constitutio Apostolica de Novo ad Lateranum Seminario deque aliis Institutis in Urbe pro Romano Italoque Clero 339
S. CONGREGATIO S. OFFICII (SECTIO DE INDULGENTIIS):
Decretum: S. Vincentii Ferreri Preces ad sanctum vitae mortalis exitum a Deo implorandum Indulgentia CCC dierum ditantur 342
S. CONGREGATIO CONSISTORIALIS:
Dubia circa Iuramentum Antimodernisticum 344
S. CONGREGATIO INDICIS:
I. Decretum quo quaedam Opera proscribuntur 344
II. Notitia submissionis 345
S. CONGREGATIO RITUUM:
I. Decretum adprobationis novae editionis Martyrologii Romani 346
II. Decretum de Mutationibus in Breviario Romano faciendis.. 346
III. Decretum de Precibus in fine Missae recitandis 347
S. POENITENTIARIA APOSTOLICA:
Declaratio circa Jubilaeum 348
COMMISSIO PONTIFICIA DE RE BIBLICA:
I. De Auctore, de Tempore Compositionis et de Historica Veritate Libri Actuum Apostolorum 348
II. De Auctore, de Integritate et de Compositionis Tempore Epistolarum Pastoralium Pauli Apostoli 350
STUDIES AND CONFERENCES:
State Legislation in Favor of Sterilization of Criminals 352
Episcopal Arms (*The Most Rev. M. F. Howley, D.D., St. Johns, Newfoundland*) 357
Preaching at the Masses on Sunday during the Summer 358
The Eucharistic Fast for Priests 359
Hymns at Wedding Services in Church 359
Linen Edges for the Canon-Leaves in Missals 360
Removing the "Stations of the Cross" 360
Recent Bible Study: 1. Introduction; 2. Inspiration; 3. Inerrancy.... 361
CRITICISMS AND NOTES:
Pesch: Compendium Theologiae Dogmaticae 370
Dominican Fathers: The "Summa Theologica" of St. Thomas, Pt. III 370
Falbesoner: Geschichte der Schöpfung im Lichte der Naturforschung und Offenbarung 370
Moran: The Government of the Church in the First Century 373
Mourret: L'Eglise et la Revolution 375
Lilly: The New France 375
Von Ruville: Humility the True Talisman 378
Jones: The Beauty and Truth of the Catholic Church 380
Le Roy—Benson: The New Philosophy of Henri Bergson 381
LITERARY CHAT ..... 385 BOOKS RECEIVED 387

OCTOBER.

PAGE

SOME NOTES ON CHRIST'S CHURCH IN BULGARIA 389
The Very Rev. F. Oswald Donnelly, C.P., Roustchouk, Bulgaria.

THE ONE SACRIFICE 404
The Right Rev. Alexander MacDonald, D.D., Bishop of Victoria, B. C., Canada.

MORAL THEOLOGY IN THE SEMINARY CURRICULUM 419
The Very Rev. John B. Peterson, S.T.L., Brighton Seminary, Boston, Mass.

AN ALTARPIECE OF SAINT HUMILITY. (With Illustrations) 429
Montgomery Carmichael, Livorno, Italy.

THE RULE OF SAINT COLUMBAN 445
George Metlake, Cologne, Germany.

ANALECTA:

S. CONGREGATIO RITUUM:
Decretum de Vigiliis ad Reliquias Martyrum persolvendis in Nocte ante Dedicationem Ecclesiae 467

S. CONGREGATIO S. OFFICII (SECTIO DE INDULGENTIIS):
Decretum Indulgentia jam concessa Fidelibus se invicem Salutantibus per Invocationem Nominis Iesu, etiam Mariae adjecto Nomine manet 468

APOSTOLICA DELEGATIO STATUUM FOEDERAT. AMERICAE SEPTENTRIONALIS:
Extensio Facultatis circa Societates Secretas 468

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month 470
The Faculty of Absolving Passive Members of Secret Societies 470
Extension of Jurisdiction of the Ruthenian Bishop for the United States 473
Members of Religious Orders as Diocesan Consultors 474
Marriage Dispensations according to the New Legislation (*Fr. Stanislaus, O.F.M.*) 475
Validity of Civil Marriage for Catholics (*The Rev. Joseph Selinger, S.T.D., Jefferson City, Mo.*) 479
The Archbishop of St. John's Criticism of Episcopal Arms. A Reply. (*Pierre de Chaignon la Rose, Cambridge, Mass.*) 486
The English Te Deum (*The Rev. H. T. Henry, Litt.D., Overbrook Seminary, Pa.*) 492
Cephas—Peter (*The Rev. Thomas à Kempis Reilly, O.P., Immaculate Conception College, Washington, D. C.*) 494

CRITICISMS AND NOTES:

Lattey: The New Testament. Vol. III. St. Paul's Epistles to the Churches. Part I. The Epistles to the Thessalonians 498
Ould: The Book of Hymns with Tunes 500
——: Vesperale Romanum 503
Sandeman: Social Renewal 503
O'Malley: The Cure of Alcoholism 505
——: Vox Temporis 507
Wernz: Jus Decretalium 507
Schaefer-Brossart: Mary, the Mother of Jesus, in Holy Scripture 508
Seeboeck: Maria, die Liebe und Wonne des Menschengeschlechtes 508
Hurter: Nomenclator Literarius Theologiae Catholicae 509
Tanquerey—Quevastre—Hebert: Brevior Synopsis Theologiae Dogmaticae 510

LITERARY CHAT ..... 511 BOOKS RECEIVED 514

NOVEMBER.

PAGE

THE DEPARTMENT OF PHILOSOPHY IN THE SEMINARY 517
The Rev. Francis P. Siegfried, Overbrook Seminary, Pa.

ISOLATION OR FEDERATION 525
Monsignor F. B. D. Bickerstaffe-Drew (John Ayscough), Salisbury, England.

SAINT COLUMBAN AND THE SCHOOL OF LUXEUIL 533
George Metlake, Cologne, Germany.

OUR COLONIAL BISHOP 552
The Rev. Patrick N. McDermott, Massena, Iowa.

FATHER PARDOW AS A PREACHER 559
The Rev. Francis P. Donnelly, S.J., Poughkeepsie, N. Y.

WHEN DOES THE INTELLECTUAL SOUL ENTER THE BODY? 568
Austin O'Malley, M.D., Ph.D., Philadelphia, Pa.

CANON SHEEHAN OF DONERAILE 588

ANALECTA:

S. CONGREGATIO DE PROPAGANDA FIDE (PRO NEGOTIIS RITUS ORIENTALIS):
Decretum quo statuuntur Mutuae Relationes Disciplinares inter Episcopos Latinos Canadenses et Episcopum Ruthenum illius Regionis, nec non inter Clerum et Fideles utriusque Ritus 593

STUDIES AND CONFERENCES:

Our Analecta—Roman Document for the Month 600
Paraphrase of Psalm 15: "Conserva me, Domine" (*The John P. Arendzen, D.D., Ph.D., St. Edmund's College, Ware, England*.... 600
Two Matrimonial Cases (*Fr. Stanislaus, O.F.M.*) 602
The Confessions of Nuns outside their Convent 606
A Uniform Plan of Theological Studies (*The Rev. Joseph Selinger, S.T.D., Jefferson City, Mo.*) 609
Baptism in Cases of Difficult Parturition (*The Rev. D. P. Duffy, S.S., St. Mary's University, Baltimore, Md.*) 613
Burial in a non-Catholic Cemetery 614
The Jubilee Alms 615
One Confession and Communion for the Jubilee and the Forty Hours' Indulgences 616
Communion immediately after Consecration 617

ECCLESIASTICAL LIBRARY TABLE:

Recent Bible Study: I. Textual Criticism; II. The Biblical Commission: 1. Acts; 2. Pastoral Epistles (*The Rev. Walter Drum, S.J., Woodstock College, Md.*) 619

CRITICISMS AND NOTES:

Moore: The Origin and Nature of Life 628
Ross: Consumer and Wage Earners 630
Huonder: Bannertraeger des Kreuzes 631
Benson: The Average Man 632
Goodrich: The Oregon Catholic Hymnal 633
Walling: The Larger Aspects of Socialism 634
Corley: The Principles of Science 637
Brooks: American Syndicalism 638

LITERARY CHAT ..... 639 BOOKS RECEIVED 642

DECEMBER.

PAGE

POSITION OF THE ADVENT GOSPELS IN THE LITURGY 645
The Rev. Thomas à Kempis Reilly, O.P., Washington, D. C.

SYMBOLS OF THE APOSTLES AND DOCTORS OF THE CHURCH 654
John R. Fryar, Canterbury, England.

SAINT COLUMBAN AND THE PENITENTIAL DISCIPLINE 659
George Metlake, Cologne, Germany.

INDIA'S ONLY CANONIZED SAINT 671
The Very Rev. Paul Fernandez, Missionary Apostolic, Bombay Island, India.

HAS CHURCH MUSIC PROGRESSED IN A DECADE? 681
The Rev. William J. Finn, C.S.P., Chicago, Ill.

ANALECTA:

S. CONGREGATIO DE RELIGIOSIS:
Absolutio Sacramentalis Religiosis Sodalibus impertienda 691

S. CONGREGATIO S. OFFICII:
I. Uniformes decernuntur Indulgentiae Crucibus quae "a missionibus" nuncupantur 692
II. Conceduntur Indulgentiae pro Piis Exercitiis mense Augusto in honorem Immaculati Cordis B.M.V. peragendis 693

S. CONGREGATIO RITUUM:
Dubia de Diebus in quibus institui potest Consecratio Episcoporum 694

STUDIES AND CONFERENCES:
Our Colonial Bishop (*The Rev. Frederick J. Zwierlein, D.Sc.M.H.* 697
A Conditional Marriage 701
Dispensation from the Impediment of Disparity of Cult without the Guarantees 708
The "Facultas SS. Sacramentum sine lumine retinendi" 712
Metrical Translation of Psalms 147, 148, 150 713
The Faculty of granting Privileged Altars 717
The Jurisdiction of Confessors of Religious 717
The Right of giving Sacramental Absolution to Religious 718
Weekly Confession for gaining Indulgences 720
What is a "Missa Privata" in the Liturgical Sense? 721
Must the "Sacrosanctae" be said kneeling? 723
The Confiteor at Mass when there is no Server 723
The Antiphon of the Blessed Virgin Mary at the end of Canonical Hours 723
The Vespers "De Feria" followed by a Double Feast 724
New Regulations in regard to the Divine Office 724
The Text Books in Italian Seminaries 725
Recent Bible Study: St. Paul's Eschatology 726

CRITICISMS AND NOTES:
Grisar: Luther 734
Grisar-Lamond: Luther 734
Stang: The Life of Martin Luther 734
Parkinson: A Primer of Social Science 740
Gibbs: First Notions on Social Service 740
Pesch: Lehrbuch der Nationaloekonomie 740
Plassmann: The Signification of Berākā 743
McDevitt: Nineteenth Annual Report of the Parish Schools of Phila. 745
Ruiz Amado: La Educacione Moral 749
Stuart: L'Educazione delle Giovinette Cattoliche 749
Willmann—Roloff: Lexicon der Paedagogik 752
Gavin: Memoirs of Father P. Gallwey, S.J. 753
Camm: Sister Mary of St. Francis, S.N.D. 754

LITERARY CHAT ..... 756 BOOKS RECEIVED 760

THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. IX.—(XLIX).—DECEMBER, 1913.—No. 6.

POSITION OF THE ADVENT GOSPELS IN THE LITURGY.

FAITH is a telescopic view into eternity. It reveals to us fixed stars and brilliant constellations of which, without it, we might not have the slightest suspicion. Faith opens up to us mysteries, that is to say, stern truths of prodigious magnitude that escape us for the same reason that myriad worlds and celestial bodies escape the naked eye.

Faith is a manifestation of life that is profoundly associated with paradox. We must die to live, and if we live without dying our life itself is death. To the uninitiated the saying is hard, or at least fantastic, but it is the word of Christ and His Church. "Whosoever shall seek to save his life, shall lose it; and whosoever shall lose it, shall preserve it".[1]

Liturgy is the symphony of faith, and its harmonies are throughout paradoxical. Let an unbeliever, for example, take up the gospels of Advent, and he will find them distant, dark, or unentertaining: let the simple faithful ponder them, and they grow clear, illuminating, and uplifting.

The arrangement of the Advent gospels in a group is the direct inverse of chronological. Every Bible harmony places the first last and the last first, the second third and the third second. No historian would usher Christ into infancy by the voice of the full-grown Baptist; nor would a theologian treat of the general judgment preparatory to the virginal birth: yet the liturgy does both.

It is peculiar to give the public life of St. John such prominence in making way for the joys of Bethlehem, and from the

[1] Luke 17:33.

term of the Precursor's career to proceed rearward to its beginning. It is singular to associate with the meek and temporal coming of Christ the destructive signs and harbingers of His final triumph. But there is reason in it all.

It is a study of relations that confronts us. Why have these four gospels been selected for the Sundays of Advent? Why have not their natural order and setting been preserved?

In the liturgy it is the Church that performs, and not an inspired writer or a critic. The drama is of the holiest: it not only signifies, it effects, and the effect is *ex opere operato*. Soaring above time and space, like the Spirit that moved over the primeval waters, the liturgy breathes and hovers, broods and enlivens. Ofttimes through intellectual chaos it pierces the heart and reaches to the marrow of the bones. Without the fold it is meaningless, cold, formal, rigid, but to them that are "born of the Spirit" it is as the voice of One breathing "where He will". Whence it comes or whither it goes they know not, but the interior man is soothed and strengthened by it.

Personal piety and asceticism grow virile in so far as they die upward and expand, like a sprouting but decaying seed, into the larger and more ennobling life of the Church. Catholic is the direct antithesis of individualistic.

Now it is the reading of the Sunday gospels and the proper exposition of them that bring the faithful into intelligible contact with the mind and spirit of the Church. In ancient times the celebrant did little more at Mass than read the collects, preface and canon: the laity did the rest. But to-day, when the charity of the multitude has grown cold, the memories of the faithful are engrossed with other things, and they understand the Church only as it is explained to them in the weekly sermon or instruction.

The explanation usually revolves around the gospel. This is the "vox Christi" that reaches them "by hearing". It is not an isolated voice, but one of a multitudinous body, the mystical body of Christ. Coming from the Head, it should be worthy of the Head, and at the same time bear the notes and imprint of the whole. The Church's personality should be stamped upon it. The living organism whence it proceeds should be seen between the lines, and on the face, and permeating it through and through.

This is what occurs when the Sunday gospels are grasped in their mutual relations. Cut from their Scriptural context, the incidents they relate are divested of many circumstances; they may even be immolated historically, but only to curl upward like clouds of incense, as symbols of truth in a higher sphere. The Church adapts the gospels to her own sublime purposes. She accommodates sometimes the words, sometimes the sense of an inspired author, to the manifestation of a spirit which he might never have dreamed of or conceived.

On the lips of one unauthorized, accommodation is often volatile and trivial; but the Spouse of Christ may use it at discretion and her utterances are impregnated with unctuous meaning and repose. It is not so much whence the gospels come, as what they signifiy *when she speaks*, that is to be gleaned from their setting in the liturgy.

We have chosen the Sunday gospels for Advent as an illustration. That these are preëminently an interpretation of fully developed mystic life is evident from the fact that Advent was kept at least two, and perhaps three whole centuries before its liturgy can be traced. Fasting on Mondays, Wednesdays, and Fridays, and the non-solemnization of matrimony were characteristic observances of the season. The enactments of synods merely sanctioned usages which the faithful had first made a law to themselves. Now take these gospels one by one and they are disconnected, unchronological, and fragmentary. Put them together, and they are an exquisite mosaic portrait of the Spouse of Christ. The features and lineaments are true though incomplete. The Spouse is in expectancy.

The first Sunday is the dawn of a new year and "redemption" is in her desires. The Son of Man, so long absent, must come to her again "with great power and majesty", but she may not yet "lift up her head" to greet Him, for the signs are not fulfilled. Her attitude is one of faith and implicit trust, based on the permanence of His own word: "Heaven and earth shall pass away, but my word shall not pass away".[2]

St. John the Baptist is conspicuous in all but the first of these gospels. The middle of the season is devoted to him.

[2] First Sunday: Luke 21:33.

Like the Church, he is in expectation when introduced. He would ascertain from Christ through two of his disciples: "Art thou he that is *to come*, or look we for another?" [3] The Sunday following he testifies of Christ to the equally expectant envoys: "There hath stood one in the midst of you whom you know not. The same is he that *shall come*".[4] A week later his mission is announced with the accustomed solemnity of portentous events, and the import of it is to "prepare the way", for "all flesh *shall see* the salvation of God".[5]

There is a noteworthy correspondence between "the salvation of God" so imminent in the last gospel, and the "redemption" so far away, in the first. Both are ardently longed for; but they are different boons and in accomplishment stand ages apart. The "salvation of God" was predicted by Isaias as the revelation of "the glory of God".[6] The Baptist proclaims that revelation as effected, though not in its fulness. Its perfection will be attained only when the mountains will have been leveled and the depths filled up.[7] The picture in its graphic delineations is a refraction of the violent circumstances attending redemption as it is to be wrought through the Parousia. Those whom faith in the promises of God has not awakened to *hopeful* expectations of deliverance, shall then be distressed, and "wither away" in *doleful* expectation of "what will come upon the world" and upon themselves. This will be the final leveling.

The "salvation of God" was conceived by the Baptist as begun, though the people knew it not, at the moment when He "who was preferred" had first stood "in their midst". This one's very presence was a revelation of God's glory. Yet, even as Isaias had foretold, it was not complete but progressive and would hardly reach its zenith till "all flesh would see it". That will not be, nor can it be, before the Son of Man appears in majesty enthroned upon the clouds of heaven.

The liturgical gospel correlative of that assigned for the first Sunday of Advent is, therefore, not the gospel of the

[3] Second Sunday: Matt. 11:3.
[4] Third Sunday: John 1:26-27.
[5] Fourth Sunday: Luke 3:4-6.
[6] Isaias 40:5. [7] Luke 3:5; Is. 40:3-5.

fourth Sunday, but the one reserved for the closing Sunday of the liturgical year.[8] The idea obtains popularly that these two descriptions of the last judgment are brought together merely to emphasize each other; or because of a certain vague appropriateness in thinking of the end of the world at the end of the year, and of the second advent of the Son of Man in connexion with the first. There is no soul or vigor in such a conception.

The mystical body of Christ uses mystic language as the expression of mystic life; and that life is not lived superficially, nor by halves or fractions. It revolves in graceful cycles, and each cycle is an ecclesiastical year. With faith as its inspiration it lives what it believes. The "word that shall not pass" sustains it, and confident of that support, its first cry is: "Awake from sleep, for our salvation is nearer than we believed".[9]

To them who heed the summons, Christ's Spouse unrolls in gorgeous panorama the whole economy of redemption from the Incarnation to the Crucifixion, from humble expectation to fullest possession in glory. Advent is only a frontispiece, a panel illuminated with promise. The Church is here beheld with her gaze fixed forward and not behind. She is not commemorating by *four* weeks, the *four* thousand years or time-limit during which the patriarchs and prophets were formerly thought to have sighed and hoped—the history of the season shows us that; but she is earnestly taking to heart in advance the necessity of making salutary preparation for the great things that are to come upon the world.

That the Son of Man has already come serves only to strengthen hope. His first coming is a pledge of His second, so that Advent ceases at Christmas when the pledge is mystically received. From that on, the Church is witness to a steady and pathetic evolution. She rehearses His promises, His teachings, His life: it is her way of watching. She broods over the particular incidents of that life, and discerns them reënacted and verified in herself. Yet she groans not

[8] Twenty-fourth Sunday after Pentecost: Matt. 24: 15-35. There is no assignable reason for transferring this gospel to the last Sunday of the year save the alpha-omega relation here pointed out.

[9] Epistle for first Sunday of Advent: Rom. 13: 11.

under them, nor is she impatient of His return; for the parable of the fig-tree has persuaded her that the time is not yet ripe. If at the end of the cycle she perceives He is far off still, she is conscious of her loyalty. She has not gone out into the deserts, nor ferreted into the closets, for those are the abodes of false prophets and false Christs; but remembering the undying word He spoke to her "beforehand", she is content in having kept the elect from being deceived. Again she iterates before sealing the volume: "Heaven and earth are sure to pass, but His word cannot pass".[10]

The burden of the Advent gospels is before all else spiritual. It ministers to the interior needs of the soul rather than to historical exigency or literary propriety. It bespeaks moral everywhere: "You expect, then prepare". Christmas will be only a pledge, a foretaste, *a beginning* of redemption; but welcome it as you would redemption achieved.

St. John figures as a herald, not in the order of time, but because of the adaptability of his vocation, life, and message to the spiritual edification of the faithful. On the successive Sundays he is eulogized by Christ, he testifies about Christ, he is raised up by God—as is the Church. He is a symbol of the Church's authority. He proclaims the Church's message and baptizes unto the remission of sins. He believes and is opposed; he is loyal and is imprisoned: he is a preacher of penance and a doer of it. The blind may see and the deaf may walk; lepers may be cleansed, and the dead may rise, but he will not so much as ask the Wonder-Worker to release him from his bonds. It is enough for him if the poor have the gospel preached to them. John is a model and was praised by Christ. So shall they be who imitate John.

In a framework like this the gospels cannot fail to be understood. Very little knowledge of the Bible and still less historical precision are requisite to profit by their lessons. They are a communicative manifestation of life that is rarely mistaken by the poor of spirit and the clean of heart. They are a rule and a law that govern by being absorbed. They operate as leaven or by the infusion of sap. Let us be molded then, let us be grafted on, for to the liturgical gospels

[10] Last Sunday after Pentecost: Matt. 24:35.

in particular applies the inmost conviction of St. Paul: "What things soever were written, were written for our learning: that through patience and *the comfort* of the Scriptures we might have hope".[11]

THOMAS À K. REILLY, O.P.
Immaculate Conception College, Washington, D. C.

SYMBOLS OF THE APOSTLES AND DOCTORS OF THE CHURCH.

HISTORY reveals the fact that great men are scattered, singly, all down the roll of the ages; but, every now and then, the circumstances or exigencies of an epoch, or of a nation, produce a cluster of great men. The great Greek tragedians were contemporaries; so were the great Greek philosophers; so too were the great Latin poets.

What is true of the intellectual sphere in the world's history is equally true of the moral and spiritual side of its pages. The Christian is, naturally, led to expect that the Kingdom of Heaven (i. e. the Church), which the Divine Will was, from the earliest ages, pleased and careful to foretell in prophecy and type, and which our Lord took such pains to foreshadow in prophecy, parable, and practice—and exemplified such infinite wisdom and patience in preparing—should not be without its heroes, prophets, and lights. And, in no sense, nor in any degree, need the Christian be disappointed in his expectation. God has not left His Church without its witnesses, its great men. The more the Christian studies Scripture history and ecclesiastical history, the more is he struck, and cheered, and ennobled, by the wealth of great and good men who have, in all ages, studded the pages. They scintillate the moral and spiritual firmament, as the spangled heavens sparkle with the stars. In Bible history we have the Patriarchs and Prophets; in Church history we have the Apostles, Martyrs, Saints, and Virgins, a great and glorious company which no man can number. Truly a noble and inspiriting roll of great men, a rich harvest of real heroes, a goodly heritage.

The favored Twelve—that small, but zealous and holy band of men, the Apostles of our Lord, who have done more

[11] Second Sunday of Advent: Rom. 15:4.

toward influencing and ennobling the world than all else (save the Master)—were contemporaries. So too the great Fathers of the Church are nearly all included within a century, and the greatest of them were contemporaries. The great African and Alexandrian writers, Clement, Origen, and Tertullian, belong to a somewhat earlier period; St. Gregory the Great to a period rather later; and the great St. Thomas Aquinas to a still later age. Putting these aside, the Fathers may be said to begin with St. Athanasius, and to end with St. Leo the Great, and are included between the dates A. D. 330 and 461

The evolution of the Apostolic emblems is a subject surrounded with many features of intense interest. The glorious martyrdom of the Apostles has ever ardently appealed to the admiration and veneration of all Christendom, and the instruments of their martyrdom have frequently suggested appropriate symbols.

"The blood of the martyrs is the seed of the Church." The practical proof of the truth and power of this saying is the scene enacted, every All Souls' Day, in the Coliseum at Rome. Of all the ceremonies which take place in Catholic countries on All Souls' Day, none appeals more strongly to the imagination than perhaps the sight of the faithful praying for the souls of the early Christian martyrs on the site of their martyrdom, where so many of the courageous and devoted early followers of Christ were "butchered to make a Roman holiday".

The earliest symbolism of the Apostles represents them as twelve lambs, with our Lord, as a sheep, in their midst, with a nimbus about His head. They next appear as twelve venerable men, very similar in appearance.

The following is, according to tradition, the origin of the Apostles' Creed. The Apostles all met together, and, inspired by the Holy Ghost, each uttered an article of the Creed. The early artists seized upon this idea, and represented each Apostle as holding in his hand a scroll on which was inscribed the articles he had uttered. In these representations the number of the Apostles varies. In some pictures, frescoes, and mosaics, Judas is numbered with the Twelve; in others, SS. Paul, Matthias, and Barnabas are included.

As already stated, the instruments of their martyrdom furnished additional symbols whereby to distinguish each Apostle. St. Andrew is recognized by a *cross decussate;* the ×-shaped cross that bears his name, and on which he was crucified. St. Bartholomew bears the knife with which he was flayed alive. To St. Jude the knotted club is the assigned symbol. St. Paul has a sword for his emblem. To St. Thomas is given the lance. We may know St. James the Less by a fuller's pole. The symbol of St. Matthew is the hatchet. That of St. Simon is a large saw. To St. Philip is given the long staff, or pillar, from which he was hanged. Judas carries the money-bag that caused his covetousness, and led to his fall. St. Matthias has a battle-axe. To St. John the Divine is assigned a cup, from which issues a snake; in allusion to an attempt to poison him. St. Peter is always represented bearing the keys, in reference to the words of our Lord; and, sometimes, he has a cock at his side, as a memorial of his denial of Christ.

Such and similar methods did the early artists employ in their efforts to differentiate the Apostles; and the evolution of Christian symbolism can be traced in the development of their attempts at portraiture, from the art of the catacombs, and the early mosaics at Ravenna and Rome, to the wonderful conceptions of Andrea del Sarto, Raphael, Paolo Veronese, Leonardo da Vinci, and other great artists of more modern days.

The study of symbolism reveals the fact that, in some cases, the same symbol is applied to more than one saint. But, even in these instances, there is often some little addition or detail, some distinguishing sign, whereby one is enabled to determine the saint represented. Nevertheless it behooves the student to be on his guard lest he be tempted to too rash a conclusion. For anstance, St. Timothy was slain by the priests of Diana at Ephesus, who stoned and beat him with clubs; and these implements have therefore been chosen as his symbols. Stones are, however, the symbol of the proto-martyr St. Stephen; though he is generally portrayed as a young deacon in his dalmatic, and holding stones in his robe, or in a napkin, or in his hand.

The Great Doctors of the Church.

It was in the last year of St. Athanasius's long reign in Alexandria that the popular acclamation called St. Ambrose to the see of Milan. St. Ambrose was ruling the Church of Milan, and influencing the councils of the Western emperors, at the very time that St. Augustine was occupying the see of Hippo, and writing those erudite treatises which have influenced the mind of Western Europe ever since. At the same time St. Jerome was (in his cell) studying Hebrew, and writing the version of the Scriptures which has had more influence on Western Christianity than probably all the writings of the Fathers. While yet a young man he travelled through Cæsarea, and made himself known to St. Basil, who had lately succeeded Eusebius in that great see. Thence he proceeded to Constantinople, where he heard Gregory of Nazianzen preach, and witnessed the elevation of St. Chrysostom to the throne of Constantinople. In this list of contemporaries is included the great Doctors of the Church—excepting St. Gregory the Great and St. Thomas Aquinas.

It is strange that so many educated Catholics, who would be ashamed to be thought ignorant of the great men and the great works of Greek and Latin literature, take such little interest in, and are so contentedly ignorant of, the works and life of the great writers of the Church.

The Doctors of the Church afford an interesting illustration of the cosmopolitanism of their time, and the various sources from which the clergy were drawn. St. Athanasius was an Alexandrian; SS. Basil and Gregory were Cappadocians; St. Ambrose an Italian; St. Augustine a Numidian; St. Jerome a Dalmatian, and St. Chrysostom a Greek of Antioch. Another instructive fact is that these men all had, with the exception of St. Ambrose, some years of ascetic training ere they entered upon their great lifework.

St. Jerome was born toward the middle of the fourth century. To him belongs the honor of having introduced the ascetic profession into the Western Church. When about twenty-one years of age he came under the influence of Evagrius, the Syrian, who visited St. Jerome's native place. Evagrius's description of Syrian monasticism so fired the imagination of the young men that St. Jerome and some

others set out for the East. St. Jerome adopted the solitary life in the desert of Chalcis, where he spent three years. Subsequently he went to Constantinople, where he listened with much delight to the preaching of Gregory Nazianzen. Thence he accompanied Epiphanius and Paulinus of Antioch to the Synod held at Rome, under Damasus, in 381, where he acted as Secretary to the Council; only to find himself, at its conclusion, appointed Papal Secretary. He was now regarded a probable successor to the Holy See. St. Jerome had, however, retained all his admiration for the ascetic life, and preached it so successfully in Rome that a group of noble Roman ladies embraced it and put themselves under his direction. They were Albina and her daughter, the learned Marcella; another patrician dame, Asella; the wealthy widow Paula and her three daughters, Blessila, Paulina, and Eustochium. When the Pope died in 385 St. Jerome left Rome for Antioch. Paula and Eustochium followed him, and together they made a pilgrimage to Jerusalem; thence to Egypt; penetrated Nitria, where they witnessed the monastic life there; tarried at Alexandria, listening to Didymus, the Bishop; and then back again to Jerusalem, where they settled and where St. Jerome spent the remaining (32 to 33) years of his life.

St. Paula founded two monasteries at Bethlehem; one for St. Jerome and his brethren, and the other for herself and the nuns with her. St. Jerome sold his patrimony and contributed toward the cost of these monasteries. Here the great Saint carried on a large correspondence, wrote his treatises, took a prominent part in the theological controversies of the day, studied Hebrew, and accomplished his great work—a new Latin translation of the whole Bible from the original languages, which, under the name of the Vulgate version, has exercised such an immense influence over the whole of the Western Church.

St. Jerome has always been esteemed the most learned and eloquent of the Latin Fathers, and the Church owes an incalculable debt of gratitude to him for his courageous, able, and untiring refutation of heresies.

The lion is the most general symbol of St. Jerome, on account of the well-known story of his extracting a thorn from

the creature's foot. This incident has been seized upon by Cosimo Roselli, by Antonio da Fiore, and by other artists. In the pictures by Filippino Lippi, Domenichino, and Pietro Perugino, the ferocious beast is seated docile by St. Jerome's side. In the old English wood-screens the lion lies at the feet of the Saint. His other emblems are an ink-horn, scroll, cross, and staff. Raphael and others have, in allusion to St. Jerome's self-mortification, painted him with a stone in his hand, or beating his breast with it; also, kneeling on thorns, or wearing a garment woven with them.

The circumstances attending the death of this great Priest, Confessor, and Doctor of the Church are unknown. He was buried in a cave at Bethlehem, but the body was translated to Rome in the thirteenth century.

St. Ambrose was a native of Treves. The following story is related of him as it is of Plato. When he was a child, a swarm of bees flew about his cradle, some settling on his mouth; this was taken as a token of his future eloquence. He was educated at Rome. Subsequently he practised law at Milan, where he so distinguished himself in a controversy against the Arians that when the Arian archbishop, Auxentius, of that city died in 374, he was entreated to succeed him in the episcopate. The Emperor Valentinian was invited to nominate the new Archbishop of Milan, but he referred the choice to the people of that city. St. Ambrose was, in his capacity of Prefect of Liguria, present, and presided at the election. At the conclusion of his speech, a child's voice rang out in clear tones, "Ambrose for Bishop". This was regarded a divine direction, and Ambrose, who was, according to the custom of the time, still only a catechumen, was baptized and at the age of thirty-four consecrated Archbishop of Milan eight days afterward.

Milan was at this time the chief residence of the Emperors of the West, and the position of its Archbishop afforded great opportunities to a great man. St. Ambrose, by his strong practical sense, statesmanship, and lofty character, acquired great influence both with the court and the people. On the death of Valentinian I, St. Ambrose gained a great influence over the young Gratian, though in Justina, the Empress-widow, who was an Arian, he had a bitter and persevering

enemy. Nevertheless, her regard for the Saint was so great that, when Gratian had been murdered at Lyons by the partisans of the rebel Maximus, she placed the younger son, Valentinian II, under St. Ambrose's charge. He accepted the responsibility, and proceeded to Treves, where Maximus had fixed his court, and negotiated a partition of the Empire, ceding to Maximus the three kingdoms of Britain, Gaul, and Spain, and securing to Valentinian II the remainder of the Empire.

St. Ambrose's episcopate was grievously disturbed by the Arian heresies, but he succeeded in extinguishing Arianism in Milan. When the Dowager-Empress, Justina, sought the use of the Church of St. Victor for herself and the Arians, he boldly refused the request, on the ground that he had "no power to give up what belonged to God". The request was renewed and on his repeated refusal the Archbishop was ordered to quit the city. He declined to abandon his flock unless compelled by force, and for several nights the people filled the church and its adjoining buildings, as a guard; and again St. Ambrose's firmness prevailed. It was on this occasion that he introduced into the Western Church the custom, already in use in the East, of the Psalms being sung antiphonally by the congregation, instead of by the choir alone. When the soldiery, who had surrounded the Church by Justina's orders, heard the "Ambrosian chants", they were so affected by the sweet music and fervent singing that they permitted the people to depart in peace. When Maximus, in violation of the Treaty, invaded Valentinian's territories, the Emperor Theodosius marched against the invader, defeated him, and for a time fixed his residence in Milan. St. Ambrose acquired as strong an influence over Theodosius as he had done over the younger princes. The most remarkable exhibition of the Archbishop's firmness and of the Emperor's respect was on an occasion similar to that recorded of St. Chrysostom. The Thessalonians had, on the occasion of a chariot race, clamored for the release of a favorite charioteer who had been imprisoned for a disgraceful crime. The military prefect refused to accede to the popular cry, whereupon the populace broke into riot and murdered him and many of the soldiers and others. St. Ambrose interceded for the Thessa-

lonians and obtained the Emperor's promise of pardon; but, hearkening to other advice, and unknown to St. Ambrose, Theodosius gave permission for a punitive retaliation. The Thessalonians were invited to a performance in the circus and, while there assembled, were surrounded by the soldiery who put all of them to death, to the number of seven thousand men, women, and children. For this perfidious crime the Archbishop refused to allow the Emperor's presence at the Holy Communion until he should have given sufficient proof of a genuine repentance. Accordingly when Theodosius was one day about to enter the principal church of the city, St. Ambrose met him in the porch and desired him to withdraw. The Emperor assured the Archbishop of his contrition, but St. Ambrose replied that a public crime demands a public contrition. Theodosius submitted and withdrew into seclusion for eight months, laying aside his imperial ornaments. He also passed a law (intended to guard against like effects of sudden anger on the part of emperors) that an interval of thirty days should elapse between a capital sentence and its execution. At length he was formally received back into the communion of the Church on Christmas Day.

St. Ambrose so felt the insidious and permeating power of sin that, it is said, when anyone confessed to him, he shed so many tears as to lead the penitent to that repentance which results in holy living and good works.

It is well to remind ourselves that to the influence of St. Ambrose is the Church indebted for another of its great Doctors, the eminent Bishop of Hippo. It was while St. Augustine was in Milan that he came under the sweet and sanctifying influence of St. Ambrose, which led to his baptism at the hands of the Archbishop of Milan. Tradition asserts that it was on this occasion there broke out, from their joyous and thankful hearts, the words of that jubilant and triumphant song, that grandest of all our Christian hymns, the Te Deum. And, it must have been an unspeakable joy, and a life-long comfort to St. Ambrose that he, who had been sharer and comforter of St. Monica, in all her sorrows and tears, over her erring son, should have lived to baptize and be the spiritual father of the repentant Augustine.

The emblem of St. Ambrose is a scourge and a cross. Among his other symbols the principal are a tower and a beehive.

> I see thee stand before the injured shrine,
> While Theodosius to thy stern decree
> Falls down, and owns the keys and power divine;
> For kings that fain her nursing sires would be
> To the Eternal Bride must bend the knee.

St. Ambrose died at dawn on the eve of Easter, A. D. 397, in his fifty-eighth year, and lies under the high altar at Milan.

St. Augustine of Hippo, born A. D. 354, at Tagaste, in Numidia, and the most distinguished of the Latin Fathers of the Church, was blessed in having for his mother the holy St. Monica, of whom we hear so much in connexion with the history of her son. The young Augustine was educated at Carthage, and while a sudent there fell into habits of dissipation, to the great distress of his mother, whose prayerful anxiety for her son is one of the most touching records in Christian biography. His mind sought relief in philosophy and became tainted more especially with the Manichæan heresy which, failing to satisfy his aspirations, led him into still wilder and more dissolute life—the cause of so many burning tears to the affectionate and good St. Monica.

St. Augustine left Africa for Italy. At Rome he became entangled with other systems of philosophy which were no more effectual in satisfying his ardent mind. Having obtained the professorship of Rhetoric at Milan, he proceeded thither, being accompanied by his mother, his brother Navigus, and his friend Alypius. His father, Patricius, was now dead; and the good St. Monica, driven to distraction at the mental and moral condition of her son, appealed, in the depth of her heart's grief, for comfort and advice to the saintly bishop. Both salutary and sublime was the good prelate's response: "Go away and pray, and God bless thee; the son of so many tears shall not be lost!"

St. Augustine came under the benign influence of St. Ambrose and was led to abandon Manichæism and to become a catechumen. But, even yet, he could not fully resolve to wholly relinquish the errors of his previous life. In his confessions he tells us that his prayer then was: "Lord, make me holy, but not now." One day, he had been so affected by the con-

versation of a friend, about the extreme sufferings of the martyrs, borne with such patient and placid fortitude, that he said to Alypius: "Why do we not mend our lives at once? Why not to-day; this very hour?" St. Augustine then withdrew into the garden and threw himself upon the ground in an agony of shame. Alypius joined him there, bringing with him a scroll, containing one of St. Paul's Epistles. As the presence of even a friend was then burdensome to him, St. Augustine walked away and sought, like Nathaniel, shelter and solitude under a fig tree, where he entered upon a strict self-examination. Whilst undergoing these searchings of heart, he heard the voice of a child saying: "Take up and read; take up and read." He returned to the bower and taking up the scroll, opened it and read:

> Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but, put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof.

This incident was the turning-point for St. Augustine. Instantly his mind was rivetted to the resolve to lead a wholly Christian life. He resigned his professorship, sought baptism at the hands of St. Ambrose in 387 and returned to Rome.

St. Augustine and the good Alypius stayed a year or two in Rome and then retired to Tagaste, in northern Africa, where the time was spent in writing and religious exercises. St. Augustine sold his patrimony to benefit the poor and remained some years in seclusion. He was ordained a priest and founded a monastery at Hippo. In 391 upon the entreaty of the aged Bishop Valerius of Hippo, St. Augustine was consecrated as his coädjutor. His life thenceforth is an unceasing record of labor and controversy with the schismatics of his time.

The year 423 saw the Vandals cross the Straits of Gibraltar. In 429 their incursions and ravages under Genseric had reached the gates of Hippo. In the third month of the siege St. Augustine died; the actual date being 20 August, 430, in the seventy-seventh year of his age. Worn out by the hardships endured for his people he fell the victim of a fatal fever. During his last hours he begged to be left in solitude, and occupied himself by repeating with many tears the Penitential Psalms, which he had fixed upon the wall opposite his bed.

St. Augustine, Bishop, Confessor, and Doctor of the Church, was a perfect model of true penitence, a doughty champion of the faith, a confounder of heresies, a highly learned and deeply spiritual writer. He was the light of the Church in the early part of the fifth century. His early sins and heretical tendencies, so frankly and graphically described in his *Confessions*, his courageous and strenuous controversies with the heretical Donatists, Manichees, Arians, and Pelagians; and his *City of God*, are familiar to every student of ecclesiastical history. His praises have been sung by the learned of every Christian age. Even Luther declared that since the days of the Apostles the Church has never had a better and greater doctor. He has been styled the "bright star of philosophy", the "singular excellent father," the "chief amongst the greatest ornaments and lights of the Church".

Many are the emblems that have been assigned to St. Augustine. The most constant symbol of the Saint is an inflamed heart, which frequently appears with an arrow; as in the painting by Meister von Liesborn, in the National Gallery at London. Sometimes he is represented with a child and a spoon on the seashore; as in Murillo's painting in the Louvre, in Garafalo's picture in the National Gallery at London, and in a primer of 1516. The eagle is another symbol of St. Augustine. He is also portrayed with a light from heaven shining upon him with the word *Veritas*.

St. Gregory the Great, the first of the many Popes to bear this name, and among whom the great Hildebrand, Gregory VII, is numbered, was blessed in his mother, Sylvia, who appears to have been to him much what St. Monica was to St. Augustine. He was early called to fill an important position, having been appointed, by the Emperor of the East, the Governor of Rome, where he lived a luxurious but blameless life. Upon inheriting his father's wealth, he resigned the office; and, after a long and severe struggle between the claims of Christianity and the fascination of the world, he resolved to forsake the latter. He built and endowed six monasteries in Sicily and established a seventh, dedicated to St. Andrew, in his own house at Rome, of which he became the abbot. He became secretary to Pelagius II and eventually succeeded him as Pope.

St. Augustine's great wish was the Christianization of England. Having gained the Holy Father's permission to enter upon a mission for the conversion of the land of the Angles, he set out for England, then Angle-land; and had proceeded three days' journey from Rome when messengers were sent to recall and lead him back to his monastery, for the people had become so distressed at St. Gregory's departure that Palagius II deemed it best to insist upon his immediate return.

Thirteen years afterward, when Gregory the Great had ascended the papal chair, the conversion of England was still dear to him; so he sent St. Augustine, and his monks, to the country of those fair little slaves who incessantly had been in his thoughts and prayers for so many years.

Upon his election to the Papal See, he entreated the cardinals to transfer their choice to some one else; but, as they persisted in their decision, he then begged the Emperor Maurice not to confirm his election. Finding that his letter had been intercepted and that the imperial confirmation had already arrived, he disguised himself and fled from Rome, only to be soon recognized and brought back. He bowed his head and wept, but resigned himself to the Divine Will.

The life of St. Gregory the Great is the history of the Church in the sixth century. He renounced Communion with the Eastern Christians because of the assumption by the Patriarch of Constantinople of the title "Universal Bishop". He composed chants and established a school of music in which he himself taught. He also collected and arranged fragments of ancient hymns. To him the Church owes the School of Plainsong, the Gregorian Chant, which, after a lapse of fourteen centuries, still bears his name. To him the Church is indebted also for the abridgment of the Gelasian Office for the Mass.

His humility is evident in his painful reluctance to ascend the papal throne. His zeal is shown by his missionary spirit toward England. His wisdom is revealed in his advice to St. Augustine, the Apostle of England, not to insist upon a too rigid uniformity, but to take advantage of all pious and good customs suitable for new times and new countries. His courage is disclosed by his censure of Serenus, bishop of Marseilles for pulling down some hangings adorned with sacred subjects

on the ground that the people worshipped them: "Antiquity hath, not without reason, admitted the paintings of the lives of the saints in sacred buildings. In that you forbade them to be adorned we entirely applaud you; but in that you broke them, we blame you, for a picture supplies to ignorant people, who gaze at it, what Scripture doth to them that read."

John the Deacon, who wrote the life of St. Gregory the Great, describes him thus: "His picture was long extant, representing him as of moderate stature, with dark hair in two waving curls on the forehead; a large tonsure; dark yellow beard; ruddy complexion (it latterly got jaundiced!); thick parted lips; a chestnut-colored chasuble and dalmatica; and the 'pallium' twisted round his shoulders."

St. Gregory died 12 March, 604, at the age of fifty-five and was sepultured in St. Peter's, Rome. His chief, of numerous works, was his *Morals on the Book of Job*.

He is often represented in art. In the church of St. John the Evangelist, at Parma, he is figured with St. Mark and the Dove, signifying the Holy Spirit whispering into his ear. Another emblem of the Saint is a large iron ring round his body.

JOHN R. FRYAR.

Canterbury, England.

SAINT COLUMBAN AND THE PENITENTIAL DISCIPLINE.

A MAN of Columban's intense vitality could not limit his activity to the direction of a few hundred monks. Amidst the multifarious duties imposed on him by his office he found time to continue the work to which he had so energetically devoted himself on his arrival in Gaul—the reformation of the morals of the people by the application of the remedy of penance.

Just as the Pharisees and Sadducees, the publicans and soldiers came to John in the desert, and said to him: "Master, what shall we do?" so men came in great numbers to the abbot of Luxeuil to lay bare to him the wounds of their souls, and to ask him what they must do to escape the wrath to come.[1]

[1] Col. Ep. ad Gregorium I.

Men of every degree and condition sought his guidance—bishops, priests, and clerics who had violated their vows of chastity or whose ordination was tainted with simony; monks who had proved unfaithful to their engagements, having returned to the world or retired into solitude against the will of their abbots; homicides, adulterers, and perjurers. What could he do to give these sin-burdened souls the peace they longed for? Should he tell them to submit to the public penitential discipline still obtaining in Gaul? But he knew quite well—it was one of the first things that had struck him when setting foot in the country [2]—that the penitential canons had practically become a dead letter in most parts of the Merovingian dominions; that few, if any, troubled themselves about them. His thoughts reverted to his native land. How wonderfully faith and piety had prospered under the penitential system in force there! Was it not quite natural that he should think of transplanting it into Gaul? But in what did the Celtic practice differ from that of the other Churches? In order to answer this question it will be necessary to review briefly the history of the penitential discipline in the primitive Church.[3]

The Power of the Keys, the power of loosing and binding, of forgiving and retaining sins, was vested in the Church by her Divine Founder. From the very beginning the Church claimed this power, and together with it the right to lay down the conditions for its valid and licit exercise by her ministers. These conditions have been modified in the course of the centuries, but there has been no essential change or innovation in the administration of the Sacrament of Penance itself. The Church has always taught, as she still teaches, that all mortal sins must be submitted to her binding and loosing power, and she has always demanded, as she still demands, confession as a prerequisite for their forgiveness.

During the first four centuries public confession and public penance were required for all mortal sins publicly committed or publicly known. The public confession was, however, pre-

[2] Vit. Col., c. 5.

[3] One of the best works on this subject in recent years is Gerhard Rauschen's *Eucharistie und Busssakrament in den ersten sechs Jahrhunderten der K rche*, 2nd edit., Freiburg, 1910. It has also been translated into French and Italian.

ceded by a private declaration before the bishop, the penitentiary priest or the court sitting for that purpose. If the sin was a secret one, private confession sufficed,[4] but public penance was as a rule demanded. For sins of thought or desire confession, though not absolutely required, was very strongly recommended.[5]

After the Decian persecution the severity of the penitential discipline was relaxed in various parts of Christendom. In the East in the fourth century, confession to the penitentiary priest took the place of public confession,[6] and in the East as well as in the West a semi-public or even an entirely private procedure was admitted for mortal sins the commission of which had not been attended with any very grave scandal. In such cases the confession was made to the bishop or to a priest appointed by him, and a penance imposed. When the penance had been performed, absolution was given publicly or privately.[7]

In the fifth century private confession and private penance became still more general. In the East the last vestiges of the primitive system disappeared,[8] while in the West St. Leo the Great declared that private confession was sufficient in all cases, and limited public penance to the three capital sins properly so called viz., murder, fornication and apostasy: whoever had merely taken part in heathen banquets or eaten food that had been offered to the gods could be cleansed of his sin by fasting and imposition of hands, that is by private penance and absolution.[9]

Sins which did not fall under the category of capital, or mortal, sins could be submitted to the Power of the Keys, and from a letter of Pope Innocent the First [10] we know that this was done in Rome in his time. If they were confessed, abso-

[4] Origen, *In Ps. 37*, Hom. 2, 5.

[5] Cyprian, *De Lapsis*, 28; Pacian, *Paraenesis*, c. 5 (*Pat. Lat.*, 13, 1084).

[6] Sozomen, *Hist. Eccl.*, VII, 16.

[7] Both kinds are mentioned in Can. 30 of the Synod of Hippo (a. 393). Except in case of necessity no priest could absolve a penitent without the consent of his bishop (Conc. Carthag., a. 397, Can. 30).

[8] The office of penitentiary priest was abolished in 391 by the Patriarch Nectarius (Sozomen, *H. E.*, VII, 16).

[9] Ep. 167, inquis. 19. See also Ep. 168: 2.

[10] Ep. 25: 7, 10.

lution was either not given at all, or only after the penance imposed, which meant a public penance during the first three centuries, had been performed.

Periodical confession, as prescribed for all Christians by the Lateran Council (1215), and confession before approaching the Holy Table, as generally practised by the faithful in our day, were unknown in the primitive Church. In the monasteries, however, as early as the fourth century frequent confession was not only recommended as a means of perfection but insisted upon as a duty.[11] The religious communities were only indirectly subject to episcopal jurisdiction: the religious confessed their sins, mortal and venial, to their superiors, and performed the penitential works imposed by them. Only if they themselves desired it, or if they were dismissed from the monastery, did their sins fall under episcopal jurisdiction.[12]

In Great Britain and Ireland, in the Celtic as well as in the Anglo-Saxon Church, public penance and public reconciliation were unknown,[13] probably because in these countries Christianity had been propagated mainly through the monasteries. Monasticism had set its seal on Ireland in the sixth century. The abbots exercised episcopal jurisdiction and treated the subjects of their quasi-dioceses much as their monks. They accustomed them to go to confession frequently;[14] to confess not only their mortal sins but their less grievous transgressions, too, and to receive a penance from the priest. The confessor was called by the beautiful name, *anmchara*, friend of the soul. "A man without an *anmchara*," Comgall of Bangor, the master of Columban, said, "is a body without a head."[15]

Such an *anmchara* was the Irish priest whom Bede speaks of in his Ecclesiastical History.[16] "There was in the monastery of Coludi[17] (about the year 680) a man of the Scottish

[11] Cassian, Coll. II, 11, 6; Instit. IV, 9, 1; Reg. S. Benedicti, 4; Venantius Fortunatus Carm., IV, 14; Basil. Reg. Brev. Inter., 110, 183, 227, 228.

[12] Cf. Caes. Arelat. Hom. VIII and XIII.

[13] Poenitentiale Theodori, I, 13, § 4. "In hac provincia (Brittannica) reconciliatio non est, eo quod publica poenitentia non est."

[14] Cf. *Vita Ciarani*, 15; Alcuin, Ep. 225. (*Pat. Lat.*, 100, 502.)

[15] H. D'Arbois in *Rev. Celtique*, XXIV (1903), p. 107.

[16] IV, 25 (Ed. A. M. Sellar, p. 281s.).

[17] Coldingham in Berwickshire.

race, called Adamnan,[18] leading a life entirely devoted to God in continence and prayer. . . . In his youth he had been guilty of some sin for which, when he came to himself, he conceived a great horror, and dreaded lest he should be punished for the same by the righteous Judge. Betaking himself, therefore, to a priest, who, he hoped, might show him the way of salvation, he confessed his guilt, and desired to be advised how he might escape the wrath to come. The priest having heard his offence, said, 'A great wound requires greater care in the healing thereof; wherefore give yourself as far as you are able to fasting and psalms, and prayer, to the end that thus coming before the Lord in confession, you may find him merciful.' But he, being oppressed with great grief by reason of his guilty conscience, and desiring to be the sooner loosed from the inward fetters of sin, which lay heavy upon him, answered, 'I am still young in years and strong of body, and shall, therefore, easily bear all whatsoever you shall enjoin me to do, even though you should bid me spend the whole night standing in prayer, and pass the whole week in abstinence.' The priest replied, 'It is much for you to continue for a whole week without bodily sustenance; it is enough to observe a fast for two or three days; do this till I come again to you in a short time, when I will more fully show you what you ought to do, and how long to persevere in your penance.'"

The frequency of confession naturally led to the regulation of the penitential discipline. There were no handbooks of Moral Theology in those days, and yet the judges of the court of conscience had to have some norm to go by; abuses had to be prevented and uniformity of practice had to be secured. Thus arose the *Penance Books*, or *Penitentials*, which contained precise directions in regard to the penances to be imposed for the various offences.

The oldest Irish penitential is that ascribed to St. Finnian of Magh Bile, or Moville, the patron of the Counties Down and Antrim, who died in the year 588 or 589. It begins with the words: "If anyone sins in his heart by a thought and forthwith repents of it, let him strike his breast, ask God

[18] Different from Ademnan, Abbot of Iona, who wrote the life of St. Columba.

for forgiveness and make satisfaction to the end that he may be restored to health again. But if the penitent combined with the thought the will to carry it out, if he, for example, intended to commit murder or a sin of impurity, but could not carry out his purpose, 'he has already sinned in his heart,' but he can be saved by prompt repentance. He shall fast for half a year, and for a whole year abstain from wine and flesh-meat." The penances are all proportioned in rigor and duration to the gravity of the faults committed, sins of priests and clerics being visited with heavier penalties than those of laymen.

Such was the penitential system under which Columban had grown up. He was acquainted with the penitential writings of Gildas and Finnian. Finnian he must have known personally, for Magh-Bile was only a short distance from Bangor, and Finnian was a friend of Comgall. It would have been strange indeed if he had not attempted to introduce the practices sanctioned by men whom he held in such high esteem into the land of his adoption. A man who clung so tenaciously to Celtic traditions in other matters, such as the tonsure, the manner of celebrating Mass and the divine office, and the date of Easter, would surely not be inclined to set aside these traditions when there was question of the treatment of penitents.

But Columban was a reformer in the true sense of the word, not an innovator. It was not his purpose to abolish the existing penitential system, but to supplement it. Far from attempting to undermine the authority of the Frankish bishops and their clergy, he worked hand in hand with them. Above all, he did not set about his work of reform in a headlong, foolhardy manner. At first he contented himself with preaching the Gospel to the people and drawing them to the practice of penance by his own example and that of his followers. When he effected conversions, he sent the penitents to their bishops or priests to confess their sins and to be reconciled to God.[19] When their guilty consciences impelled bishops and monks to make him their confidant, he did not trust to his own lights to solve their difficulties, but first consulted the

[19] Vit. Col., I. 19.

Father of Christendom. He had made up his mind to go to Rome in person to discuss these and other questions with Gregory I, who occupied the chair of St. Peter at that time; but ill health and the cares of his office preventing him from carrying out his ardent desire, he proposed his difficulties to the Pope in a letter which has fortunately been preserved to us. The portion that concerns us here runs as follows:

"What is your opinion of such bishops as have been consecrated contrary to the canons, that is in consequence of bribery —Gildas calls them simoniacal pests?[20] Can we hold intercourse with them? I ask the question because many are known to be such in this province. Furthermore, what about those who, while deacons, were unfaithful to their vow of chastity, having returned to the wives they had left when entering orders, and were afterwards elected bishops? A number of these as well as some simonistic bishops have unburthened their consciences to us, and wish to know whether they can retain their office without peril to their souls. Finally, tell me, I beseech you, what is to be done with monks who, inflamed with the desire for a more perfect life, leave their monasteries against the will of their abbots and retire into solitude? Vennianus (Finnian) put the same question to Gildas[21] and received a beautifully worded answer from him, which does not, however, altogether satisfy me."[22]

It was only after he had received Gregory's answer to these queries[23] that Columban set to work to adapt the penitential canons of Gildas, Finnian and the other Celtic doctors[24] to the special needs of the clergy and people of Gaul.

The primitive text of Columban's Penitential has not come down to us. The text first published by Fleming from three Bobbio manuscripts shows evident signs of having been re-

[20] Cf. Gildas, *Increpatio in sacerdotes*, which is the second part of the *Epistola Gildae*. (Seebass in *Z. f. Kirchengeschichte*, XIII, p. 520.)

[21] Cf. *Altera Epistola* of Gildas, written in Ireland between 565 and 570. Gildas died about 570.

[22] Col. Epist. ad Greg. M.

[23] Vit. Sadalbergae, 3.

[24] If we compare Columban's Penitential with that of Finnian and Gildas, we see that Columban followed on the whole the traditions of the Celtic Church. For the text of these and numerous other Penitentials see Wasserschleben's *Die Bussordnungen der abendländischen Kirche*, or Schmitz, *Die Bussbücher und die Bussdisziplin der Kirche*.

peatedly tampered with. Besides some glaring errors of transcription, it contains several unnecessary and even contradictory repetitions. Passages from Columban's Cenobitical Rule have crept into it, and passages from some monastic rule or other that are altogether out of place in a Penitential. Still the authenticity of the main part of the work can hardly be called in question.[25]

The sins against which the abbot of Luxeuil directed his penitential canons are met with in all times and climes, but they appear to have been especially common among certain classes in the sixth and seventh centuries: Homicide, bloodshed, perjury, theft, excess in eating and drinking, impurity, witchcraft; in fact, the whole catalogue of sins of which St. Paul says that "they who do such things shall not obtain the kingdom of God."[26]

The penalties are extremely rigorous when measured by our present standards; but we must remember that Columban had to deal with rude, carnal-minded men, men with violent passions, who were ready, on the slightest provocation, to draw the sword and cut down an enemy; whose consciences were anything but tender in questions of mine and thine, and whose highest pleasures were those of the table. The sanctions had to be such as were calculated not only to terrify the penitent by their severity but also to strike at the root of his sins. This was the purpose of the long fasts on bread and water, of the abstinence from flesh-meat and wine, of the injunction to leave home and kindred, to retire into a monastery, or to stand among the catechumens in the church.

To teach the warlike Franks the value of human life, a homicide had to go unarmed into exile[27] for three years, and after his return to work for the parents of his victim and in all things supply the place of a son in their household. Whoever had injured or disabled another was bound to care for his victim, to procure medical aid for him and to supply all his wants till his recovery: a fast of forty days brought his penance to a close.

[25] See Hauck, *Kirchengeschichte Deutschlands*, 4th edit., p. 275 ss.

[26] Gal. 5:19; I Cor. 6:9.

[27] For exile as a punishment for homicide see Adamnan, *Vita S. Columbae*, I, 22, and II, 39.

Being punishments, the penances were proportioned to the gravity of the sins.[28] Thus a sinful thought or desire was less severely punished than a sinful action; a single sin, than repeated transgressions. The motive of the sin was also taken into consideration. A person who had perjured himself for gain had to sell all his possessions and spend the rest of his days in a monastery; but if he had sworn falsely from fear of death, he was sent into banishment for three years and in addition to sundry periods of fasting and abstinence from meat and wine had to free a serf or slave from bondage.

The penalties varied too according to the status of the culprit. For sorcery a priest was subjected to a three years' fast on bread and water, a deacon to two, a simple cleric to one year and a layman to six months. For drunkenness a cleric had to fast for forty days; a layman for seven days. For stealing an ox, a horse, or a sheep a cleric was punished with a year's fast on bread and water; a layman with three quarantines; if the offence was repeated, and restitution was impossible, the fast in the case of the cleric was prolonged to three years; in the case of the layman, to three quarantines.

Two of Columban's canons were drawn up to meet special conditions prevailing in the immediate neighborhood of Luxeuil. At the beginning of the seventh century the Warasci, who occupied portions of the territory of the ancient Sequani,[29] were still either addicted to idolatrous practices or infected with the heresy of Photinus and Bonosus. This was a constant occasion of sin for the Catholics of those parts. The pagan banquets especially attracted many lukewarm Christians, for whom the step from being idle spectators to partaking of the food offered to the false gods was but a short one. Some were even guilty of formal acts of idolatry. As gluttony was the principal source of these sins Columban thought that fasting and abstinence would be the best cure for them. "Whoever shall have partaken of food or drink near the temples of the false gods", he says, "if he did so merely for the sake of the good cheer, shall promise never to do so again, and fast forty days on bread and water. If he did not restrain his gluttony even after he had been warned by

[28] *Poenitent. Columbani*, I.

[29] See *Vita Sadalbergae*, 7; *Vita Col.*, II, 8.

his parish priest that he was committing a sacrilege, he shall fast three times forty days. But if his act was one of formal demon or image worship, he shall fast for three years."

The Bonosian or Photinian heresy—in the south of Gaul and in Burgundy the followers of Bonosus [30] had amalgamated with those of Photinus [31]—was in some respects even more dangerous to the faith of the Catholics than paganism. Not content with denying the perpetual virginity of Mary, as their founder had done, the later Bonosians denied her divine motherhood also, and, in consequence, the divinity of Christ. To prevent the poison of these doctrines from spreading amongst the faithful, Columban visited communication with those who held them with severe penalties:

"Whoever shall have held intercourse with the Bonosians or with other heretics, shall stand among the catechumens for forty days, and another forty days among the public penitents. But if he continued to communicate with them after the priest had warned him, he shall fast for a year and three quarantines, and abstain from the use of wine and flesh-meat for two years more: only then shall he be reconciled by the imposition of the hands of a Catholic bishop."

The profound wisdom underlying these penitential ordinances gained favor for them with the ecclesiastical authorities. The bishops who had chosen Columban for their spiritual guide were no doubt the first to introduce his Penitential into their dioceses. Later on, when many of the episcopal sees were occupied by men who had received their training in Luxeuil, the new system made greater headway still. The successors of Columban followed in the footsteps of their master. Besides bringing many to the practice of penance himself, St. Eustace sent out zealous monks to preach and hear confessions in the towns and villages of Austrasia.[32] Some

[30] Bonosus, bishop of Sardica, died at the beginning of the fifth century. Condemned as a heretic by Council of Capua (371). St. Ambrose exhorted him to submit. Founded the sect named after him, which counted numerous followers till far into the seventh century. It was spread especially in southern Gaul, Burgundy (Synod of Clichy, 626), and Spain (Synod of Toledo, 675). The Bonosians were sometimes called "Antidikomarianites".

[31] Photinus, bishop of Sirmium in Pannonia. Denied the Catholic doctrine of the Trinity. Condemned by Council of Sirmium (351). Died in exile about 366.

[32] *Vit. Col.*, II. 8; *Vit. Amati*, 6.

of these missionaries penetrated even to the palace of the king in Metz, and their preaching is said to have made a deep impression on the dissolute courtiers of Clothar III.[33] At this time we also meet with the title "father confessor," and it is significant that it is a pupil of Luxeuil who is the first to bear it.[34]

When the Frankish bishops saw the good fruits produced everywhere by the new penitential system, they did not hesitate to give it their formal approbation. The Synod of Chalon-sur Saône (circ. 650), after declaring penance to be a means of salvation for the soul and useful for all men, adds that "the entire episcopacy is agreed that after confession a penance should be imposed on the penitents by the priests."[35]

GEORGE METLAKE.

Cologne, Germany.

INDIA'S ONLY CANONIZED SAINT: ST. GONSALO GARCIA.

IT may not, perhaps, be generally known that India counts one of her sons among the privileged souls that have been raised to the altar by Holy Mother Church. The learned Pontiff Urban VIII, whose name is rendered famous in ecclesiastical history for having framed stringent laws to be observed in the process of canonization, raised the Saint to the rank of "Beatus" in 1627. But the solemn act of canonizing India's privileged son was reserved for later times. It was the illustrious Pope Pius IX who solemnly published in 1862 the decree of canonization of the Japanese martyrs, among whom was reckoned Garcia Gonsalo. There were present at the ceremony two hundred and sixty-five dignitaries of the Church, Cardinals, Archbishops, and Bishops.

In the face of these facts it is sad to reflect that up to the dawn of the twentieth century scarcely anything of a public nature was done to promote devotion among the Indians toward their canonized countryman. The great schism of India was no doubt one of the causes which prevented the Saint

[33] *Vita Bertini*, 3.

[34] *Vit. Bertini*, 11. St. Bertin, Abbot of Sithius, was "pater confessionum" to Count Walbert and his wife Regentrude.

[35] Can 8 (M. G.-Conc., I, 210).

from becoming more widely known. The minds of the prelates who ruled Bombay and the surrounding country, in which is situated the birthplace of our Saint, were occupied in establishing peace and harmony among their subjects, and in organizing their mission. In spite of these adverse circumstances it was the will of Providence that, among the natives of the Saint's birthplace at least, the cherished tradition that one of their own number was enrolled in the catalogue of Saints should remain fresh. Strange to say, it was left to authors who were not at all interested in the Saint to commit this oral tradition to writing. Thus, for instance, Dr. Gerson da Cunhoc in the *History and Antiquities of Bassein* observes: "The people of Bassein have an undisputed right to flatter themselves with having the name of one of their citizens inserted in the already long file of the 'Flos Sanctorum', and this not only surrounded by the ordinary halo of sanctity, but also by the crown of martyrdom. This man is no less a person than Brother Garcia Gonsalo, a native of Bassein." Sir James Campbell in his work on the Thana District, written under orders from the British Government, writes thus: "The most distinguished of Salsette Christians is Gonsalo Garcia, who was martyred in Japan in 1597, raised to the rank of a 'Beatus' in 1627, and to the glory of a saint in 1862."

On the appearance of a life of St. Gonsalo by Father Peter Fernandez, who maintained that at least one of the Saint's parents was a pure Indian, a critic in the *Bombay Examiner* questioned the veracity of the statement, and based his doubt on the following testimony of the Bollandists:[1] "Gonsalvus Garcia, Barsaini in India, Lusitanis parentibus natus." But anyone sufficiently conversant with the history of the Portuguese in India must know that Indian subjects of Portugal called themselves Portuguese, and were recognized as such by foreign missionaries and outsiders; that they were termed "Firingees" (an Indian name for European Christians) by their pagan fellow-citizens, and that their descendants are thus named even to-day. There is evidence to prove that this usage existed as early as 1560. Fortunately there are abundant authentic sources which clearly state that the Saint's

[1] *Acta Sanctorum*, auctore J. Bollando et Godefriedo Henshemo.

mother was a pure Indian; and indeed some of them seem to support the existing tradition that the father too was of Indian origin.

First of all it is an undisputed fact that the Saint was born at Bassein, between 1564 and 1566. The decree of canonization has the following regarding our Saint: "Gundisalvus Garcia patrem habuit Lusitanum, matrem vero Canariensem, Basaini in Indis Orientalibus natus est." In the *Bibliotheca Historica Filipina*[2] these details are mentioned about the Saint, taken from a manuscript account dated 1676: "Su padre fue de nacion portugues e su madre Canarina, pero Cristiana e de padres Cristianos bautisadas en la primiera conquista y pacificacion de aquella tierra." Mgr. Guerin's hagiographical collection records the same. The official historian of the Franciscan Order, in a letter of 13 November, 1903, states that he knew nothing of our Saint except what was contained in his breviary, but adds that the Saint's mother was, according to report, an "indigena".

These authors speak of the mother of the Saint as a Canarese, and apparently distinguish her nationality from that of her husband, who is said to have been Portuguese. It is contrary to all evidence to assume that the mother was a native of the Canary Islands, for there was no question of the conquest and pacification of these islands by the Portuguese in the sixteenth century. Moreover, the extant historical records invariably speak of the inhabitants of the Western Coast of India, north of Malabar, as Canarese. But since the Indian nationality of the mother is contradistinguished from that of her husband, it might be argued that he must have been a European Portuguese. This inference is faulty inasmuch as the term "Portuguese" is often applied to Eurasians enjoying Portuguese citizenship. This is done in order to mark the distinction between the latter and the so-called "Firingee", the name applied to the native converts and their offspring. To this latter class belonged the mother of our Saint. Even to this day the marriage of a Goan, or an East Indian who has acquired the manners and customs of the Portuguese, to a Madras woman who has retained the social cus-

[2] Manila, printed in 1892.

toms of the Hindoo, would be regarded and chronicled in the marriage registers as: "Lusitanus nupsit Madrastae". Indeed if the Saint's father had been a native Portuguese, the account, i. e. the time and place of his birth as a Portuguese, would have been easily verified, since birth registers were far more carefully kept among Europeans than in the missions.

It is therefore not altogether certain that the Saint's father was not also an Indian, as was his mother. Father Marcello de Ribadeneira, who was an eye-witness of the Saint's martyrdom, and others like Da Cunba, speak of him as of pure Indian origin.

It may be said that, although almost forgotten for a time, in recent years a genuine enthusiasm has seized the minds and hearts of the Indians of the Bombay Presidency for their canonized countryman. In 1903 there was organized a grand pilgrimage to his birthplace and to the Jesuit college in the ruined fortress of Bassein, a monument of the past glory of the Portuguese, where St. Gonsalo was educated. A crowd of ten thousand people assembled within and about the dilapidated walls of the old Jesuit church. Two bishops took part in this public demonstration. The Right Rev. Sebastiano Jose Pereira, Ordinary of Damaun, delivered the panegyric and the Bishop of Macao (China) sang Pontifical High Mass. The preacher in his discourse expressed the desire to see the half-ruined structure before them restored to its original grandeur. Subscriptions were generously made on the spot with a view to realizing the reconstruction of the ancient edifice. Similar pilgrimages have taken place since then, and the Most Rev. Ladislas Michael Zaleski, Apostolic Delegate of India, who resides at Candy, Ceylon, enthusiastically seconds the efforts of clergy and people to do honor to the Saint by the inauguration of public services in his honor.

To those who are not familiar with the details of the Saint's life a brief account will be welcome. The precise year of the Saint's birth cannot be ascertained, but it must have occurred between 1564 and 1566, when Bassein was the capital of the Portuguese dominions in the North of India. The town had been ceded to the Portuguese by Sultan Bahadur, Shah of Gazerat, in 1533. It soon became a thriving colony for the Portuguese, and a centre of trade for merchants from

different parts of the world. The city abounded in magnificent churches, large convents, and stately buildings, both public and private, the ruins of which may still be seen. The child Gonsalo was brought up under the care of the Jesuit Fathers, who besides the college had a school for the poor and orphans. He soon imbibed the spirit of true sanctity and religious zeal. When he had attained his sixteenth year he showed a great desire to enter the Society of Jesus. As a preliminary test he was permitted to attach himself to a company of Jesuit Fathers who were going to the mission in Japan. Our Saint diligently devoted himself to the study of the Japanese language and soon mastered it. He acquired such fluency and correctness of accentuation in that tongue that he was frequently taken for a native Japanese. This gave him great advantages in the work of evangelization. As a catechist he soon became a great favorite. For eight years he labored zealously in this field, diligently instructing all sorts of people, especially the poor; doing good everywhere, and thus gaining souls to Christ. The letters addressed to him by these Japanese converts at a later date when he was in the Philippines, attest the gratitude and love they bore him.

All through these years he had fostered the desire to become a Jesuit. When however he made his formal application to the Fathers to admit him to the Society, he found that there were obstacles in the way. The Fathers gave him hopes of admission, but no definite prospect. There appears to have been some prejudice, such as still exists in some quarters, more pronounced probably among the people than among the clergy, that Indian nativity is a traditional bar to admission into the Society. Garcia became discouraged, and after taking leave of the Fathers, returned to Japan where he settled as a merchant in Alcao. The change, perhaps meant to test his vocation to a greater work for which God destined him, did not make him worldly-minded; his heart was still bent on perfection; his zeal for the conversion of souls remained unchanged. He had evidently an aptitude for management, and commercial negotiations carried him frequently to Manila. Here he made the acquaintance of the Franciscan Fathers. Whilst his affairs in a worldly way were in a thriving condition, his thoughts and aspirations were following the work

of the missionary sons of St. Francis. Finally he determined to join them, not as a cleric but as a simple lay-brother. He made his application to the Superior at Manila, and was readily accepted. After passing through the usual probation and noviceship he was admitted to the religious profession. Although but an humble Franciscan Friar, the letters received by him while in the Monastery at Manila from some of his former converts in Japan, show that he was highly esteemed by the highest in rank among the inhabitants. One of these letters is from the Queen of Tango, beseeching him to come over and instruct the people who were anxious to see him among them once more.

In 1592 Taico Xama, the then Mikado, sent a mission to Manila in order to obtain recognition of his sovereignty from Philip II of Spain, through the Governor of the Philippines. During his stay in Manila the Japanese ambassador became acquainted with Brother Gonsalo and grew intimate with him. On his departure he requested the Governor to allow the Franciscans of the Island to go to Japan. The Governor was about to despatch an embassy to the Mikado for the purpose of making certain treaty arrangements, and took the opportunity of commissioning for the task Fr. Peter Baptista, a Franciscan Father. With him was to go Garcia Gonsalo, since it was understood that his influence with the Japanese and his thorough knowledge of their language would make a favorable impression. The mission left Manila 21 May, 1593.

The Emperor received the embassy with due solemnity, treated the missionaries with great kindness, and readily gave his sanction to their preaching the Gospel. They at once began the work of evangelizing. Our Saint, being interpreter, was the constant companion of Father Peter Baptista. Under their combined influence new hospitals were opened in which our Saint tended and nursed the sick with characteristic love and care, and as a result of these efforts conversions became numerous. But this was also the signal for opposition. The Bonzes, aroused to jealousy, used all their influence with the Emperor to banish the missionaries. They asserted that the gods of Japan would wreak their vengeance on him and the nation for allowing his subjects to abandon the religion of their ancestors. They were assiduous in spreading calum-

nious reports about the friars; and in this diabolical work they were seconded by European merchants, who published false rumors to the effect that the missionaries were the agents of the Spanish King, sent to pave the way for the annexation of the island. Influenced by these stories the Emperor became suspicious. After a time he issued a decree which pointed to the arrest and execution of the Christians. On 9 December, 1596, the Franciscans at Miako found themselves without warning prisoners in their own convent. With those arrested in the convent were two boys: Lewis, twelve years old, and Anthony, aged thirteen years. They were offered opportunities of escape, but these valiant boys preferred to share the fate of their protectors, the Fathers, and rather to die with them for Christ than be free. Another community of religious, at Oesaka, was placed under custody at the same time. Among these prisoners were some Japanese interpreters formerly converted by Garcia Gonsalo.

Three days after the arrest sentence of death was pronounced on the Fathers without formal trial. Mindful of their crown of martyrdom they received the news with joy and gratitude to God. By order of the Emperor the missionaries were to be crucified at Nagasaki, after their ears had been cut off as a mark of special disgrace. Among the twenty-six who were thus condemned were six Franciscans, conspicuous among whom were Peter Baptista, the Superior, and Brother Garcia Gonsalo, his beloved companion. The rest were seventeen Japanese converts belonging to the Third Order of St. Francis. Three Jesuits also suffered martyrdom at the same place and time. They were driven like cattle, their hands tied behind their backs, to the fort of Upper Miako. This was on 3 January, 1597. From Miako they traveled to Nagasaki. The march was long and wearisome, and the treatment which their brutal guides accorded them caused the captives great suffering and privation. They had to pass through several important towns of the province, and the example of their patience and even cheerfulness, as the heroic band passed the houses of the Christians, greatly edified the latter and caused admiration among the pagans, some of whom subsequently made their profession of faith, drawn by the influence of the noble Christian example of these con-

fessors of the faith. They reached Nagasaki at the beginning of February. Regardless of the fatigue and weakness of the prisoners the executioners at once marched them to the seashore, where twenty-six crosses had been prepared and were lying on the ground. On seeing these the martyrs with one accord knelt down and chanted together the glorious canticles of Zachary: "Benedictus Dominus Deus Israel." Then they devoutly embraced the instruments of martyrdom and kissed them. Forthwith they were nailed to their hard bed of death. The crosses were then placed erect in a semi-circle, in the centre that of Garcia Gonsalo. Even in his death the humble Franciscan Brother was recognized by the Japanese as a sort of leader of the noble band. According to the account of an eyewitness he was the first to be crucified and the first to have his side pierced by a lance. While being stretched upon the wood of the cross, he broke out in these touching words: "Lord, I have done what I could. Accept the sacrifice of my life; had I a thousand lives, I would offer them all to you." Then he addressed a short admonition to the bystanders in Japanese, expressing his gratitude for being allowed to die for his faith and exhorting them to constancy. As the twenty-six martyrs were hanging upon their gibbets, bleeding from the wounds and gashes, amidst the awe-struck silence of the lookers-on, the little boy Lewis intoned the "Laudate Pueri Dominum". It must have been a wonderfully impressive and touching spectacle, when the others joined their young leader in the song of triumph and glory. St. Gonsalo Garcia expired whilst invoking the name of Jesus, soon after the thrust of a lance by one of the attendants had pierced his heart. They were glorified even in this that their martyrdom was in some respects like that of their Divine Master. The grand work of their mission was thus consummated on 5 February, 1597. There was another resemblance between the death of Gonsalo Garcia and his dear Lord and Master. He was just thirty-three years old, when he was nailed on the cross, and like his Saviour offered his pierced heart to his eternal Father. May his holy life and example stimulate his countrymen to imitate him in his virtues. May he intercede with the Lord of all grace, to have compassion on his fellow-citizens, millions of whom are still sitting in

the darkness of the shadow of death. May his missionary zeal inspire us with a like fervor and ardent love for souls, inclining us to work and pray earnestly for the conversion of India!

PAUL FERNANDEZ,
Missionary Apostolic.

Bombay Island, India.

HAS CHURCH MUSIC PROGRESSED IN A DECADE?

THE Feast of Saint Cecilia, 22 November, marked the tenth anniversary of the promulgation of Pope Pius X's famous Instruction on Church Music. Since a decade is a sufficient span of years to measure the influence of an official order, it seems opportune to commemorate the publication of the widely discussed Motu Proprio by surveying the results of ten years' opportunity to conform to it. Pope Pius X, whose holy slogan has been "to restore all things in Christ," sent forth a pronunciamento, because he had found the greatest of all the accessories of divine worship unequated to the spiritual effects reasonably to be expected from it.

Church music generally throughout Christendom had been a long time slovenly. Where it was not slovenly, it had been candidly secularized or emasculated by the sentimentality of eager and fervid amateurs. The spiritual content of the Church's musical thesaurus had been forgotten or it was unknown. Naturally, then, a scheme for the resurrecting of wholesome traditions and the reinstating of worthy ideals would involve a sweeping reform. The demands of complete ritual and the interests of consistent repertory were to be conserved. A universal standard was to be recognized. The Art of Music was to be studied and practised in the atmosphere of the sanctuary. Religious appeal and liturgical fitness were to be the criteria of correctness in such phases of the art as would of necessity depend upon individuals.

The Motu Proprio was born of such convictions and directed to such ends. Authoritatively the Sovereign Pontiff insisted upon the introduction of liturgical choirs; this meant radical change, for the trebles and altos in many choirs had been by the accident of sex non-liturgical. Clearly the Pon-

tiff marked out the norms of fitness which were to determine repertoire. The document was so full of a holy desire to lead church music to an edifying exercise of its divine vocation, and was withal so abounding in practical instructions, that it was not unreasonable to hope for the restoration in Christ of the great art. The angels of divine music might yet again hover around the altar and by the intimations of a celestial harmony create an unworldly atmosphere for worship and stimulate souls to pray.

It has not been difficult to measure the progress toward the desired ends which has been accomplished during the decade just completed. From the outset, the leaders of the Church in their respective jurisdictions have displayed a loyal reverence for the instructions of the Motu Proprio. Many fairly comprehensive efforts have been made. But an honest judgment as to the exact status of ecclesiastical music at the present writing would convict a not insignificant percentage of the clergy of insufficient attention to the musical features of the divine services. In some centres, desultory efforts have marked the maximum of interest. The net progress of ten years is scarcely spectacular, either in Europe or America. However, there are plenty of explanations to account for what at a cursory glance might be charged to indifference. There have been genuine difficulties in the way of a speedier development of the better forms of sacred music. In the United States these difficulties have been chiefly phases of one leading difficulty. The writer proposes to discuss the obstacles which have stayed progress, and to outline the possibilities within the easy reach of cathedral administrations and not beyond the resources of the average city parish.

Ten years ago the liberty accorded choirmasters in the choice of music had become license. Private judgment or, more correctly, personal taste, was indeed the only rule of musical orthodoxy. It followed naturally that whim and caprice would rule unchallenged. And they did reign with supreme sovereignty, bringing disaster to the pure ideals of a once traditional musical creed. Sanction for an authoritative norm was wanting. Generations guided by indifferent criteria bequeathed that always dependable heritage of confusion to our times. But with the promulgation of a uni-

versal standard have come indications that some degree of order is possible. In most of the cathedrals of the United States and Canada, the grosser abuses of repertory have been corrected. A brake has been found to check caprice; but unfortunately the brake does not operate automatically. At least some of the absurdities have been eliminated. One seldom hears now the long drawn out cadenzas, or the languorous caressing of honey-soaked tunes by aspiring opera bees, or even the pseudo-solemn recitatives, *declamando*, all of which in earlier days contributed so faithfully to the burlesque of sacred music. The music commissions established by the Bishops have achieved a commendable degree of success. Many of these set themselves seriously to the task of reforming. A few commissions have restored plain chant and inaugurated a chaste style of modern music. But it is not quite clear that all the music commissions have proceeded according to enlightened methods. In a few cases the remedies they prescribed have seemed more disastrous than the plague which they affected to attack. It is unscientific to destroy all the organisms of life while fighting the bacilli of death. Undergraduate reformers have been performing at intervals. At least so it seems. In some quarters, the art of music has never recovered from the anesthetic applied. Enshrouded in diatonic dulness, she was laid away near her sister arts to await a day of resurrection.

With all due respect for the many excellent musicians who have labored personally or as a board of diocesan commissioners, it must be said that the achievements up to date are chiefly negative, a few exceptions to the contrary. The necessity of providing adequate means for the presentation of the music selected by them as a diocesan repertoire has not always been a serious conviction guiding their procedure. A debt of gratitude is due those who have driven from our churches the drinking-songs and other cabaret attractions. But having successfully relegated the lays of the troubadours from the church to the opera house, the music commissions might now hopefully set about the consideration of church music from the angle of positive values.

It is time to begin the study and exploitation of the art as a virile aid to religion. Music is an integral part of a mystical

ritual and therefore not wanting in mysticism itself. There are very few cathedrals where there is a perfect equation between ceremonial and music. Basilicas where the spiritual voices of correctly trained boy-choristers would ring true with a subtle divinity of message, still resound with an unrefined tonality which reflects either lack of understanding or extraordinary paucity of resources. Details of the divine services, the oft-recurring responses and similar parts of the liturgy still lack the artistic finesse which could help so unmistakably to create religious atmosphere. The Kyrie is still sung frequently like the virile symbols of the Credo. Consistent ideals of interpretation have not yet been generally inaugurated. The supplications of a sinful world seeking forgiveness for its iniquitous weaknesses still roll out from inadequately trained choirs like thunderbolts of self-complacency. Mathematical precision, automatic technique, and intermittent variation of dynamics reveal the kind of musicianship to which the care of church music has in too many instances been commissioned. The sung prayers at Holy Mass, no matter how worthily liturgical they may be in musical form, have no place in the sanctuary unless they are aimed straight down into the hearts of the worshippers there to unmask every hidden source of sorrow for sin. The disembodied tonality which could merge its ethereal effects with the very incense from the thurible in the Presence of the Most Blessed Sacrament is too often an obsolete form even in our greatest churches. How seldom is the worshipper drawn by the music to a more spontaneous spirit of prayer? Ideals of sacramental influence for each musical phase of the divine services have too few exponents. The inspirations measured into every block of stone in many of our glorious church buildings are often effectively neutralized by a counterfeit musical accessory whose emasculated contribution to the ensemble has no right of association by canons acceptable to either ascetic or esthetic standards. Music as an active force in religion is what we need in our churches. A few cathedrals of this enlightened land still offer refuge to a conception of church music which in the twentieth century could charitably be refused hospitality in a mission-chapel. What does music avail to the cause of religion if it be liturgically correct, but is

stripped of such direct attributes as alone can justify its association with so positive a force?

If the function of church music were to rest in the accompanying of the liturgical offices with dignified ineffectiveness, one could readily accredit to the American cathedrals a high form of the art. But on the hypothesis that, some of the foregoing remarks savoring of the truth, there is more to be demanded of the mystic art of music than a basic conformity with the etiquette of the sanctuary, even a politic adjudicator of cathedral standards would find himself hard pressed to congratulate sincerely.

In America, as in Europe, splendid achievements are the commonplaces of the day. The clergy here, guided by a superbly able Hierarchy, keep well abreast of the times, and accomplish almost impossible undertakings of zeal and ingenuity. Why then should any intimate part of the services of worship be allowed to remain inadequate? At the beginning of a second decade since the Holy Father undertook to restore the religious appeal to church music, it is not Utopian to plan practical means of a steady and enlightened progress. The emergency of the past ten years was in the subject of program making. While no inconsiderable profit would result from deeper study in this direction, definite efforts now should begin to focus upon the instruments of expression. Choirs and choristers, organists and choirmasters must be comprehensively studied if the goal of worthy church music is to be reached. Divinely inspired compositions must to the end fail of their effect, if rough vocalism, indifferent ensemble, and random devices of interpretation concur in the future, as they do now quite generally, to destroy the spiritual content of music. The scientifically trained voices of choir boys are endowed with a subtle power of imparting spirituality to vocalism. Badly trained boys, choristers after the fashion best known in America, should never be permitted to loosen their cacophonies in our churches. There is no reason why they should. It is much saner to fulfill only in part the instructions of the Motu Proprio, than by unstudied reorganization of church choirs to grant a permit of parade to an elemental offence against finer instincts. That choirs employing boy trebles are better equipped than women's choirs

for religious music, by a vocal character that challenges vocabulary for adequate description, is a matter beyond discussion. But it is equally and perhaps more forcefully true that untrained boys or boys taught to sing by masters who have no understanding of the specific content of boys' voices are a miserable substitute for the sopranos who by fault of sex are debarred from liturgical functions. We have not underwritten the cause, merely in the installation of choirs where the sex is in accord with liturgical traditions. Theoretically we conform to rule in so doing; practically, if these male choirs be not educated according to technical standards, we are strangling the art in the throats of incompetent makeshifts. General principles of musicianship are not sufficient to guarantee the scientific training of young choristers. The psychology of the boy as a vehicle of religious expression is worth studying. Virtuoso executants, virtuoso baton-wielders, or virtuoso vocalists are not fitted to put boys in the places of women in choirs merely by reason of their superlative excellence in a particular department of the musical profession. The training of boys to assume the duties of choristers is differentiated from other phases of musical activity as clearly as Theology is differentiated from Philosophy.

A marked insistence on the deficiencies of our American boy-choirs must not here be construed as a veiled argument against their employment. On the contrary, it may be said candidly that an underlying purpose of this paper is to urge the proper authorities to organize and maintain the right kind of boys' and men's choirs. It is the conviction of the writer that each cathedral in particular, and every parochial church of average resources in general, should number among its most valuable assets a skilfully trained body of male choristers. Furthermore, having availed himself of unusual opportunities to investigate at close range the problems associated with the maintenance of such choirs, he feels at liberty to insist that a synthesis of the supposed difficulties will show but one real difficulty in the way.

Certainly there can be no widespread doubt now that the perfectly poised tonality of a trained ensemble of boys and men would radiate a proper cathedral atmosphere. The religious intimations of a boy's voice are recognized now almost

universally as its most distinctive attribute. Ten years ago professional and popular conviction relegated boys to the corral of the incompetents. A few professional musicians and still fewer priests knew from their recollections of English choirs that boys could be brought by some miracle of art to compare favorably with women in range and fluency of vocalization. Only a negligible number felt that this miracle could be duplicated with American boys as the subjects for so complete a metamorphosis. But now there is a more general understanding of the possibility of moulding boys of the standard angular type into choristers without miraculous intervention. If efforts to realize concretely these possibilities were as general as the appreciation of them has come to be, there would be less room for unfavorable critique of our church music.

Selecting a paragraph from the notebook of a choirmaster whose experience has brought him into the most diverse phases of this particular subject, it may be emphasized that,

> very few boys are ineligible to the ranks of choristers. In American cities and large towns, the percentage of impossible candidates is after all insignificant. Though Horace claimed "birthright" as the first requisite for poets, experience has proven easily that the only requisite for choir boys is to "copy right." One may not reasonably complain that material is lacking. It is necessary only to set to, and train the lads.

The very boy who seems to be designed only for the annoyance of the neurotics of his neighborhood, may be unconsciously waiting for an opportunity to enlist in the service of sacred music and to reveal the divine intimations which whisper in every small boy's soul. The clergy fear that a boy's interest soon wanes, and that the hazard of losing him after the first novelty is gone is too great to justify the organization of a good choir. Let the training offered be sufficiently comprehensive, and the methods used scientific, and the boys will discover to their pastors a dependable steadiness of purpose. Musicians are prone to complain that the annual change of voices which more than decimates a choir each season, imposes too great a burden on the choirmaster, if he seeks to maintain a high standard of excellence. Let such study the

English system of probation choristers, to find a ready means of stopping the leakage. Rectors are sometimes diverted from the working out of well-written plans by the fear of financial difficulties. Yet the net income per annum in churches supporting well-equipped choirs is, *servatis servandis,* proportionately greater than elsewhere. Frequently one finds that the annual expenditure for inefficient musicianship would supply comfortably all the needs of a real choir.

Without doubt these considerations have delayed progress. They have looked like arguments against sincere efforts. Of course failure to appreciate music as a valuable force in religion has contributed to the difficulties in some quarters, as misunderstanding has in others. But the obstacle seriously blocking the advance of church music has been and is a famine of choirmasters. With the right sort of men at the helm, choirs could easily be guided through the difficulties that priests fancy must come with their organization. How supply the demand for competent masters? Where to discover a properly educated *maestro*? These are the questions which must be answered and soon if the hopes of the great reigning Pontiff are to materialize. The mantle of *maître de chappelle* has fallen of necessity upon all types of choirmasters. Pianists, concert organists, orchestral players, solo-vocalists, and even business men whose fondness for music is more marked than their talent, have appeared in the list of candidates for church positions. But the kind of musician urgently needed at this time seems to be almost obsolete in the Catholic Church.

Graduate masters of choristers, liturgists, organists who know how to coördinate to a spiritual end the multiple tonalities under their fingers, masters in the art of interpreting sacred music in the psychology of the religious emotions, musicians trained to an understanding of the practical conditions under which they must labor, specialists who can reduce to concrete results the formulas of text-books,—these are the musicians we must have before any more steps may be taken in behalf of church music. Sacred music is a specialty. Choir conducting is a specialty. So too is church organ playing. Few choirmasters have been required to make the necessary studies. They have not been asked to qualify

themselves as specialists. Neither have they the opportunity to specialize in America.

The musicians are not to blame: nor are they to be judged lacking in the gifts necessary for the specialty. The general musicianship of American musicians, Catholic and non-Catholic alike, is splendid. Many of these are exponents of the highest artistry. Some have acquired international recognition. Nevertheless it is an indisputable fact that as custodians of religious music the majority of our musicians are altogether incompetent. The non-Catholics, notably the Anglicans, have been able to secure an abundant supply of choirmasters well trained in the traditions of ritual music. The Anglicans with less dependable sources of talent at their command have been able to recruit enough choristers to furnish material to a large number of splendid choirs. Certain specific knowledge is required of the Anglican choirmasters. Hence the zeal with which these musicians prepare themselves for their posts. Most of the Anglican musicians are expert choir-trainers. Why cannot the Catholic Church command the services of expert specialists? Let the Church make precise demands of her choirmasters; let her provide opportunity to them for gaining the required information; let a standard be set first for the masters of choristers in cathedrals; let a thoroughgoing system replace haphazard methods, and a guild of Catholic choirmasters will soon result, a class of musicians who, trained to think in the idiom of the Church, will conserve to the religious services the benediction of spiritual music.

This era of understanding must not ignore the content of a sacramental art. Any one of our great metropolitan cathedrals is a suitable birthplace for a plan comprehensive enough to meet the needs. Give to one great basilica a perfectly equipped choir, such as is maintained at the Anglican Cathedral of St. John the Divine in New York City, and a concrete, imitable exemplar is at once provided. With the instituting of a choir in some leading church, after the fashion of the Schola Cantorum at the new Cathedral of Westminster, an element of permanency would be given to the movement in America. In this model choir the boys would receive their general education as compensation for the extraordinary service they would be required to give. This compensation

would indeed be regarded as more than adequate, as is evident from the popularity of the Episcopalian choir-schools among non-Catholic boys. In such a choir-school, there would be plenty of time to divide among the necessities of voice-training and repertory. Plain chant, polyphony of the Palestrinesque style, hymnody, and the acceptable forms of modern music generally could be exemplified perfectly. The influence of such a choir would be national. Choirmasters everywhere would find in its ideals a norm for their own efforts.

In connexion with this choir, and without much additional expense, a conservatory for the scientific training of choirmasters and organists could easily be maintained. Here the candidates for our church positions would learn what they must know if they are to be competent directors of sacred music. Instead of registering in secular music conservatories, where they can learn only the general principles of musicianship and the technical command of instruments, aspiring church musicians would know of a school from which they could emerge with an ecclesiastical equipment as well as general musicianship. Lasting results would bless the undertaking of such an enterprise. Only a great cathedral could serve for a choir that is to be set up as a model to be copied. Only a great cathedral can provide the ceremonial which will give opportunity for exploiting the entire content of ritual music. A conservatory for choir masters, instituted as a special school by itself, dissociated from a particular choir, would not achieve the results reasonably possible to a conservatory that is accessory to a perfect choir.

With the inauguration of a great model basilica choir in our land, and with the coöperation of the Right Reverend Bishops who would send diocesan representatives to the college for choirmasters, a new spirit would soon begin to characterize the solemn services of worship. The ritual of Christ's Church would again rejoice in successful appeal to souls. The liturgy of the Divine Offices would again be beloved of the faithful. In Christ and for Christ, the noble service of a noble art would be restored.

WILLIAM J. FINN, C.S.P.

Chicago, Ill.

Analecta.

S. CONGREGATIO DE RELIGIOSIS

Decretum de Absolutione Sacramentali Religiosis Sodalibus impertienda.

In audientia habita ab infrascripto Cardinali Pro-Praefecto S. Congregationis de Religiosis, die 5 augusti 1913, sanctissimus Dominus noster Pius Papa decimus, ob peculiares conscientiae rationes, *facultatem, quam mense februarii huius anni omnibus Confessariis ab Ordinario Urbis approbatis concesserat* [1] quoad absolutionem Religiosis impertiendam, *extendere dignatus est ad omnes totius Orbis Confessarios a locorum Ordinariis approbatos.* Hi proinde Confessarii, auctoritate Ssmi Domini nostri Pii Papae decimi, omnium Sodalium cuiuscumque Ordinis, Congregationis aut Instituti sacramentales confessiones excipere, quin de licentia a Superiore obtenta inquirere vel petere teneantur, atque *valide et licite absolutionem a peccatis in Ordine vel Instituto etiam sub censura reservatis,* impertire queant.

Omnibus igitur cuiusque Ordinis, Congregationis aut Instituti superioribus et praesidibus, huius decreti praescripta fideliter Sanctitas Sua in virtute sanctae obedientiae ob-

[1] See Eccl. Review, May, 1913, p. 596. for text of these faculties.

servare mandavit, constitutionibus, ordinationibus apostolicis, privilegiis qualibet efficaciori forma concessis, aliisque contrariis quibuscumque, etiam speciali atque individua mentione dignis, minime obstantibus.

Datum Romae, ex Secretaria S. Congregationis de Religiosis, die, mense et anno quibus supra.

O. CARD. CAGIANO DE AZEVEDO, *Pro-Praefectus.*

L. * S.

✠ DONATUS, Archiep. Ephesinus, *Secretarius.*

SUPREMA S. CONGREGATIO S. OFFICII.

(Sectio de Indulgentiis).

I.

DECRETUM: UNIFORMES DECERNUNTUR INDULGENTIAE CRUCIBUS QUAE "A MISSIONIBUS" NUNCUPANTUR.

Ut piarum missionum, quas ad populum verbi Dei praecones habuerint, memoria perseveret ac fructus, passim usu receptum est, ut Crux aliqua, sive in templis, sive apud illa, sive etiam penitus in aprico, rite benedicta erigatur. Vivificum Redemptionis signum aptum est nimirum ad Religionis reclamanda praecepta, ad poenitentiae insinuanda proposita, ad spem futurorum erigendam. Ordinaria Episcoporum auctoritas et Apostolicae Sedis liberalitas censuerunt iampridem, munere Indulgentiarum esse ditandos qui pie se ad haec Signa converterint. Placuit porro Ssmo D. N. D. Pio Pp. X, de Emorum Patrum Cardinalium Inquisitorum generalium consulto, variam in re tollere mensuram, et conformes ubique concedere Indulgentias. In audientia igitur R. P. D. Adsessori S. Officii, feria IV, loco V, die 13 augusti 1913, impertita, apostolica Sua utens auctoritate, abrogavit beatissimus Pater omnes hucusque, etiam a Se Suisve praedecessoribus, Crucibus missionum adnexas Indulgentias, quacumque id factum fuerit vel solemniori forma, quolibet, etiam peculiari et specifica mentione digno, Personarum vel Religiosorum Institutorum privilegio, et sequentes novas, sub enunciandis conditionibus, tribuere dignatus est:

I. Plenariam, defunctis quoque adplicabilem:

(1) die erectionis seu benedictionis ipsius Crucis memorialis;

(2) die anniversario eiusdem erectionis seu benedictionis;

(3) die festo Inventionis S. Crucis (3 maii);

(4) die festo Exaltationis S. Crucis (14 septembris), vel uno ex septem respective sequentibus diebus.

Ad has Indulgentias assequendas, oportet ut fideles Ssmam Eucharistiam, rite expiati, suscipiant, Crucem praedictam et aliquam ecclesiam vel publicum oratorium visitent, atque ad mentem Summi Pontificis preces fundant.

II. Partialem, quinque annorum totidemque quadragenarum, similiter adplicabilem, semel in die ab iis fidelibus lucrandam, qui corde saltem contrito supradictam Crucem aliquo devotionis signo exteriori salutaverint, ac *Pater, Ave* et *Gloria* in memoriam Dominicae Passionis recitaverint.

Esto autem Crux erigenda ex solida decoraque materia confecta; determinato loco adhaereat, vel basi firmiter sustentetur; benedicatur per sacerdotem qui in S. Missione conciones habuerit; accedat insuper, pro his peragendis, consensus Ordinarii loci.

Praesenti in perpetuum valituro absque ulla brevis expeditione. Contrariis non obstantibus quibuscumque.

M. Card. Rampolla.

L. * S.

✠ D. Archiep. Seleucien., *Ads. S. O.*

II.

Decretum: Conceduntur Indulgentiae pro Piis Exercitiis Mense Augusto in Honorem Immaculati Cordis B. M. V. peragendis.

Die 13 martii 1913.

Quum pluribus in locis invaluerit iam usus dicandi mensem augustum honori et venerationi Immaculati Cordis B. M. V., eodem modo ac alii menses ipsimet colendae Deiparae consecrantur; ut in dies magis ac magis propagetur pius mos praedictus, ac fideles magis ad eandem devotionem alliciantur, enixe supplicatum est, ut omnibus fidelibus christianis, qui sive publice sive privatim singulis mensis augusti diebus in honorem Immaculati Cordis B. M. V. aliquas preces fuderint, seu alia pietatis exercitia peregerint, sanctissimus D. N. Pius Pp. X aliquot Indulgentias concedere dignaretur. Sanctitas vero

Sua, per facultates infrascripto Cardinali supremae S. Congregationis S. Officii Secretario impertitas, benigne has preces suscepit, ac sequentes Indulgentias, defunctis quoque applicabiles, elargitus est: Indulgentiam trecentorum dierum, singulis praedicti mensis diebus, si corde saltem contriti christifideles, quae supra dicta sunt, pia opera exercuerint; Indulgentiam plenariam semel eo mense lucrandam, si praeterea ad sacramenta Confessionis et Ssmae Eucharistiae devote accesserint, aliquam ecclesiam vel publicum sacellum visitaverint, et ad mentem Summi Pontificis oraverint. Praesenti in perpetuum valituro, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

M. CARD. RAMPOLLA.

L. * S.

✠ D. ARCHIEP. SELEUCIEN., *Ads. S. O.*

S. CONGREGATIO RITUUM.

I.

DUBIA DE DIEBUS IN QUIBUS INSTITUI POTEST CONSECRATIO EPISCOPORUM.

Rmus Dnus Peregrinus Franciscus Stagni, ordinis Servorum beatae Mariae Virginis, atque in ditionibus Canadae et Terraenovae Delegatus Apostolicus, sacrae Rituum Congregationi ea quae sequuntur humiliter exposuit:

In hisce regionibus mos invaluit habendi consecrationes novorum episcoporum aliqua die infra hebdomadam, potius quam die dominica, ea potissimum de causa invectus, ut ceteri episcopi et praesertim clerus dioecesanus facilius atque maiori numero ad sacram celebrationem possint accedere. Iamvero, iuxta Pontificale Romanum, dies pro consecratione episcopali instituenda "debet esse Dominica, vel Natalitium Apostolorum, vel etiam festiva, si Summus Pontifex hoc specialiter indulserit". Nonnulla autem dubia circa huius praescriptionis interpretationem nata sunt, quae pro opportuna solutione hic subiiciuntur, videlicet:

I. Quum Evangelistae in re liturgica Apostolis aequiparentur, quaeritur utrum consecratio episcopalis possit fieri diebus natalitiis S. Lucae et S. Marci?

II. Utrum fieri possit in festo S. Barnabae apostoli?

III. Utrum speciale indultum Summi Pontificis requiratur ad consecrationem episcopalem peragendam diebus festivis infra hebdomadam (*a*) qui adhuc sunt de praecepto et proinde Dominicis aequiparantur, (*b*) vel etiam qua olim erant de praecepto, sive in festis suppressis?

Et sacra eadem Congregatio, audito etiam Commissionis Liturgicae suffragio, re sedulo perpensa, ita respondendum censuit:

Ad I. et II. Negative.

Ad III. Affirmative ad utrumque.

Atque ita rescripsit ac declaravit. Die 4 aprilis 1913.

FR. S. CARD. MARTINELLI, *Praefectus.*

L. * S.

✠ PETRUS LA FONTAINE, Ep. Charystien., *Secretarius.*

II.

DUBIA.

Rev. P. Gregorius Hiegle O. S. B. sacrae Rituum Congregationi sequentia dubia, pro opportuna solutione, humiliter exposuit; nimirum:

I. In Congregatione Helvetico-Americana festum Reparationis iniuriarum, celebratur sub ritu duplici II classis feria V post Dominicam Sexagesimae. In Missali autem Romano-Monastico, iuxta nonnullas editiones anni 1891 et sequentium, ad Missam de Reparatione iniuriarum etc. legitur haec rubrica: "Post Septuagesimam, omissis *Alleluia* et Versu sequenti, et Sequentia, dicitur Tractus". Quod non consonat cum rubrica apposita in recentioribus exemplaribus eiusdem Missae die 13 ianuarii 1909 approbatis a sacra Rituum Congregatione, ubi habetur: "Post Septuagesimam, dicto Graduali, statim additur Tractus, ut infra, et deinde Sequentia, in cuius fine tunc non dicitur *Alleluia*". Quae quum ita sint, circa eiusmodi Sequentia, quaeritur: Quid agendum in casu?

II. Circa Cantorinum editionis Vaticanae "IX. toni Versiculi *Benedicamus Domino*", pag. 68, potestne tonus *pro festis solemnibus*, adhiberi in festis duplicibus tum primae tum secundae classis, absque ulla differentia?

Et sacra eadem Congregatio, audito etiam Commissionis Liturgicae voto, praepositae quaestioni ita respondendum censuit:

Ad I. Asservetur Sequentia pro locis ubi fuit legitime concessa, quippe quae, ut patet ex festo Septem Dolorum in mense martio, non repugnat Tempori post Septuagesimam.

Ad II. Affirmative iuxta normam quae in Graduali Romano traditur circa cantus Ordinarii Missarum.

Atque ita rescripsit et declaravit. Die 4 aprilis 1913.

FR. S. CARD. MARTINELLI, *Praefectus.*

L. * S.

✠ PETRUS LA FONTAINE, Ep. Charystien., *Secretarius.*

ROMAN CURIA.

ERECTION OF NEW DIOCESES.

By Decree of S. Congregation of Consistory:

21 April: The Diocese of Mont Laurier, formerly part of the diocese of Ottawa, embraces the Counties of Wright, Northfield, Blake, Bigelow, Wells, Bidwell, Preston, Addington, Amherst, Arundel, Montcalm, and Howard of the Canadian Dominion.

26 July: The Diocese of Tacambaro in the Republic of Mexico is to include, besides the seven parishes of the Archdiocese of Mechoacana, viz. Tacambaro, Ario, Caracuaro, Huetamo, Tiquicheo, Turicato, and Tuzlanta, also sixteen parishes of the Diocese of Zamora, to wit: Aguililla, Acahuato, Apatzingan, Aquila, Arteaga, Coahuayana, Coalcoman, Coyre, Chincuila, Churumuco, Huacana, Nuero-Urecho, Paracuaro, Tepalcatepec, Tomatlam, and Tumbiscatio, with their present limits.

25 August: The Diocese of Aracaju in Brazil, which in the north, east, and south takes in the separated parts of the diocese of Adamantin, includes in the west the cities of Theophilo Ottoni and Minas Novas.

PONTIFICAL APPOINTMENTS.

26 August: The Very Rev. Alois John Klein, Vicar General of Lincoln, made Domestic Prelate.

3 September: Joseph Vincent, former Pontifical Zouave, of the Archdiocese of Ottawa, made Knight of the Order of St. Gregory the Great (military class).

Studies and Conferences.

OUR ANALECTA.

The Roman Documents for the month are:

S. CONGREGATION OF RELIGIOUS publishes a decree on sacramental absolution for religious (see below, 717-718).

S. CONGREGATION OF THE HOLY OFFICE: 1. Gives the list of indulgences attached to mission crosses; 2. indulgences granted for devotions in honor of the Immaculate Heart B. V. M. during August.

S. CONGREGATION OF RITES: 1. Some queries, proposed by the Apostolic Delegate to Canada, regarding the days on which bishops may be consecrated, are answered; 2. also two other liturgical doubts.

ROMAN CURIA announces list of recent Pontifical appointments.

OUR COLONIAL BISHOP.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father Patrick McDermott's article on our Colonial Bishop Challoner, the Vicar Apostolic of London, published in the November issue of the ECCLESIASTICAL REVIEW (pp. 552-559) does an injustice to our deservedly famous historian John Gilmary Shea, when the article states that Shea "in his valuable Life of Archbishop Carroll is mute on this special period of Colonial Catholicity." Indeed, Shea prints precisely those passages of the letters of Bishop Challoner to the Propaganda on our Colonial Catholicity which make up the bulk of Father McDermott's information. What is still more surprising, the quotation from Challoner's letter under date of September, 1756, given in Shea's work (pp. 52, 54), fails to substantiate the statement making the Vicar Apostolic complain "that the Catholics of New York and New England must be a sorry set, with bad dispositions, judging from their sad neglect of religious duty; for he writes Propaganda that no priest appears to be wanted or would be welcomed by these strange fallen-away Catholics." The Vicar Apostolic never wrote such a thing to the Propaganda at all. After an account of Catholicity in Maryland and Pennsylvania, "in

which the exercise of the Catholick religion is in some measure tolerated," and from which the ministry is extended to "some few Catholicks in Virginia, upon the borders of Mariland, and in N. Jersey, bordering upon Pensilvania," he refers "to the rest of the provinces upon the Continent, N. England, N. York, etc.," in these terms: "If there be any straggling Catholicks, they can have no exercise of their religion, as no priests ever come near them: nor to judge by what appears to be the present disposition of the *inhabitants*, are ever like to be admitted among them." The few straggling Catholics, whose very existence in these colonies was not even known for certain to Bishop Challoner, did not constitute the population, the "inhabitants", of these provinces, so bitterly hostile to the Catholic religion as to deny any access to a priest. This was precisely the fate that twenty years later awaited Father John McKenna, an Irish priest educated at Louvain, who came to minister to the spiritual needs of the Catholic Scotch Highlanders from Glengarry settled in the Mohawk Valley near Johnson Hall. For the statute-book of the Colony of New York still contained the act prohibiting the presence of a priest within its limits. The next year Father McKenna returned to the region, which had been the scene of his own sufferings as well as of those of his flock, as a military chaplain to a force of British invaders. The archiepiscopal archives of Quebec possess a Latin letter addressed by him to Bishop Briand with an account of the capture of Fort Stanwix.

Such a hostile spirit to Catholicity was not confined to New York. On the eve of the Revolution, the whole country, but especially New England, was seething in a great outburst of anti-Catholic bigotry because of the toleration extended to Canadian Catholics by the Quebec Act, which ultimately found a place amongst the grievances urged by the inhabitants of the colonies against Great Britain. This last was but natural, if popular feeling was voiced in the conviction expressed in 1768 by Samuel Adams, the great revolutionary agitator, that "much more is to be dreaded from the growth of Popery in America, than from Stamp Acts or any other Acts destructive of men's civil rights." Mr. C. H. Van Tyne shows correct historical insight in his able article on

"The Clergy and the American Revolution", in the October number of the *American Historical Review*, in the conclusion of his account of this great wave of Protestant bigotry. "It does not matter," he writes, "that Congress . . . when it saw the advantage of allying Canada with the American Union, 'perceived the fate of the Catholic and Protestant to be strongly linked together', for the earlier sentiments were the real, and the later the feigned ones." The necessities of the war made even the bigoted Puritans welcome the help derived from native and foreign Catholics, and made them familiar with the ministration of priests in regions hitherto closed to them; but nothing of this could be foreseen by Bishop Challoner in 1756.

While John Gilmary Shea's work, on investigation, proves to have been exceptionally thorough on the points here involved, it would be absurd not to expect some defects to show in the course of more thorough research. However, Father McDermott fails to point out any such, although an opportunity to do so is presented by the conjecture advanced by Shea to account for the conduct of Bishop Briand of Quebec when invited by Cardinal Castelli in a letter of 7 September, 1771, to proceed on a confirmation tour throughout the English colonies, as the sacrament had never been administered to the faithful there. Shea writes: "That the English government refused the Bishop permission is most probable, as the subject was not again raised, and no evidence or tradition exists of a visit . . . by the successor of Laval.[1] There was but one reason, and that was the religious feeling prevailing in these colonies at the time. As soon as Father Farmer heard of this project, he wrote a letter from Philadelphia, 22 April, 1773, to Father Bernard Well, Jesuit missionary at Mascouche, deprecating any attempt to put the project into execution. The letter, still preserved in the archiepiscopal archives of Quebec, first intimates what might be expected in the light of the persecution of Father Dietrich, who had been almost killed in a place about one hundred miles from Philadelphia during a heated dispute with non-Catholics, and then, when his house and chapel were twice shot into, found it advisable to escape to the missions of Maryland.

[1] Op. cit., p. 60 ff.

After this interesting bit of history, Father Farmer gives in detail the reasons why the advent of Bishop Briand on such a mission would be disastrous to the interests of the Catholic religion. This portion of the letter is so illustrative of the difficulties confronting the Catholics of this time as to warrant its insertion here in the words of the original.

In duabus solum ex pluribus Anglicis Provinciis seu Coloniis toleratur Religio Catholica, scilicet in Marylandia et Pennsylvania. In hac quidem vi Diplomatis Regii fundatori Coloniae dati, in illa vero ex antiqua potius possessione quam ullo jure. In Pennsylvania vi diplomatis regii toleratur omnis religio, non quod publice unusquisque ritus religionis suae possit peragere, sed in hoc sensu, quod privatim illos exercere quodque a nemine ullo modo compelli possit ad qualemcunque exercitium alterius Religionis. Cum tamen Juramentum quod exigi solet ab iis qui adscribi subditi regni natis volunt, aut qui officia varia in Republica subeunt, renunciationem Religionis Catholicae contineat; nemo nostrorum favores illos obtinere potest. In Pennsylvania Missionarii modo sunt quinque, Anglus unus & quatuor Germani, qui parvulas congregationes hominum plerumque pauperum mire per Provinciam dispersas non exiguo labore excolunt. In Philadelphia tamen, ubi duo missionarii resident, major est animarum numerus ex variarum nationum hominibus compositus. In Marylandia & plures sunt missionarii, & major meliorque fidelium numerus, sed ut jam dixi, minore libertate gaudent, quam ea est, qua nos hic fruimur. Porro Missionarii omnes sunt ex nostra Societate, Superior vero in Marylandia residet . . .

Ex dictis facile est perspicere Religionem Catholicam longe alio jure et libertate exerceri in Canada quam apud nos. Unde omnino verisimile est, adventum ad nos Rev.^{mi} & Ill^{smi} magnas commotiones suscitaturum fore, cum periculo, ut ipsis quibus modo fruimur exiguis privilegiis privemur, praesertim in Marylandia ubi . . . exercitium privatum Religionis nostrae nullo jure fundatur. Quae cum ante aliquot annos Vicarius Ap. Londinensis in animo haberet, sive visitationis sive confirmationis causa mittere huc aliquem, Domini Marylandici sub cura nostrorum constituti scriptis ad Rev.^{m} Vicarium literis de iminenti periculo suo ipsum admonuerunt; unde factum est ut praedictus Vicarius . . a proposito cessaret. Hoc non ita intelligi velim, quod non ipsi plurimum desideremus, ut confirmatio fidelibus hic natis dari possit, sed quod plane ex genio praecipue Americanorum perspectum habemus, id tuto fieri non posse a persona in dignitate constituta. Incredibile enim est, quantum sit ubicunque

locorum in America apud Acatholicos odium vel ipsius nominis episcopi, etiam ejus, qui membrum sit Ecclesiae quam vocant Anglicanam. Unde plurimi rem indignam censere quod Canadensibus Episcopus concessus fuerit: & cum jam plurimis annis agitetur in Anglia, ut Episcopus Protestans communionis Anglicanae in hisce Provinciis unus stabiliretur, tot tamen obstacula ex genio praecipue Americanorum . . . sunt ut nihil adhuc effectum fuerit. Vix etiam mihi persuadere possum, quod Rev.ms facultatem a Praeside Canadiensi aut Rege obtenturus sit, potestatem ullam extra Provincias ad Canadense imperium olim pertinentes, & vi pactorum modo Anglis cessas exercendi.

It is very improbable that Bishop Briand found it expedient to approach the English authorities in this matter, after this letter was communicated to him.

FREDERICK J. ZWIERLEIN.
St. Bernard's Seminary, Rochester, N. Y.

A CONDITIONAL MARRIAGE.

Mr. A. (a Catholic) marries Miss B. (a Catholic) before their parish priest. The birth of a child before the legitimate period leads A. to the conclusion that his wife has had intercourse with another before their marriage, and that he had been deceived regarding her condition both by herself and her parents. Six months after the birth of the child they are divorced in the civil court. After a lapse of five years A. marries Miss K. (a Catholic) before a Justice of the Peace, though the first wife is still living. They have lived together twenty-one years and have a family of children.

Mr. A. now wishes to be reconciled to the Church. He says that he was deceived by his first wife, and that he would never have given his consent to the marriage had he known her condition. She is still living. He is a man that wants to do right.

Can anything be done to validate the second marriage, on the ground that the first was invalid by reason of the error as a diriment impediment?

There appears in the above case to be a question not so much of the "impedimentum erroris" as rather of a "consensus conditionatus". The diriment impediment of "error" in a marriage contract involves in almost every instance some doubt as to the identity of the person with whom the party supposed to be in error wants to contract. This doubt of iden-

tity does not exist in the present instance. The contracting party may have in mind certain specific qualities, such as health, beauty, nobility, wealth, virginity, etc., which primarily determine his or her choice in marriage, so that he or she is resolved not to enter upon the contract unless the other party possesses the designated qualities. It can not be said that the frustration of such a resolve, through deception or mistake, constitutes a diriment impediment of error, in the canonical sense of that term. It is rather a case of non-fulfilment of a condition assumed or expressed by one of the contracting parties.

In order that the non-fulfilment of a specified condition may constitute a defect of the consent, such as is essential to the validity of a marriage contract, it must be clearly demonstrated that the condition was actually formulated in the mind of the contracting party, and that it perdured to the very time when the contract was entered upon.

When an ecclesiastical court is requested to annul a marriage contract on the ground of non-fulfilment of an assumed specified condition, it requires competent witnesses to attest the fact that the contracting party was disposed to enter into the contract only on condition that the specified qualities existed in fact in the other party.

It is not necessary, as some authors maintain, that the condition be formulated explicitly at the time of the marriage ceremony when the consent is given. There is no natural or positive law requiring this; and such cases as have come up for discussion in the S. Congregation of the Council, e. g. that of 9 September, 1893,[1] that of Cordier-Nicolle, tried for the last time by the Roman Rota, 23 June, 1911,[2] confirm this contention.

So much for the general principles of the impediment of the appended condition. Now to the particular case in question. If Mr. A. can prove that prior to his marriage he declared in the presence of Miss B. and others, that he would never marry Miss B. if she was in a condition such as the case states, and that he was willing to lead her to the altar only after he had been positively assured that she was as he wished her to

[1] *Acta S. Sedis*, Vol. 26, p. 335.
[2] *Acta Apost. Sedis*, Vol. III, p. 497.

be; if moreover the birth of the child happened at a time when there could be no possibility of the offspring being his own, then it is not improbable that the assumed marriage with Miss B. would be declared null and void.

The meagre details of the case as given above create however some serious difficulties against the supposed conditional consent. It would be necessary, in order to judge rightly of the merits of the case, to know when Mr. A. first became certain, beyond reasonable doubt, that he had been deceived? Did he continue after this to make use of the marriage rights?

If he, after being certain of the deception, *knew* of the nullity of his marriage, and then renewed his consent implicitly by the "copula cum affectu conjugali", his marriage was thereby validated; for there was nothing to prevent its validation previous to the publication of the Decree *Ne temere* (19 April, 1908). But this manner of validating the marriage can hardly be supposed to be understood by a layman with no more than ordinary knowledge. For unless he was sure of the nullity of his marriage, and at the same time wanted to validate it, the very fact of continuing to live in marriage, though sinful, as long as he had positive doubt about the nullity, would not prove that he intended to validate the marriage. Thus even if he made use of the marriage up to the time of its civil divorce, it would not prove that he wanted to validate the marriage, nor can a presumption of law be found that declares a marriage validated by the mere fact of living in marriage in cases where a condition *de praeterito* rendered the consent void at the moment of the contract. His continuing, however, to live in marriage would make it more difficult for him to prove that he really bound his consent to the condition.

If, on the other hand, he can prove that from the moment he definitely ascertained the actual circumstance of Miss B.'s condition, he abstained from marital relations and only awaited the time until a decree of civil divorce made him free to leave her, there would be in his favor a certain presumption that he had made his consent absolutely dependent on the specified condition. If, moreover, he can prove that at the very first time he wanted to make use of the marriage rights he found his previous suspicion verified and at

once desisted, with a view of procuring a divorce, the chances for having the marriage to Miss B. declared null are better, inasmuch as there would here be *matrimonium ratum* never consummated.

It must be remembered that the matrimonial Curia requires testimony beyond reasonable doubt that Mr. A. really made his consent dependent on the condition. Ordinarily it is difficult to produce proof of this kind. If Mr. A., suspecting Miss B. of being with child, made known his doubt, and yet on the assurance of Miss B. and her parents that she was innocent, put aside his doubt and married her, though still under the apprehension that he might be deceived, his marriage was valid. If, however, despite their assurance he insisted that he did not want to marry her unless their statements were true, it is not unlikely that the marriage would be declared void by the Curia. A similar case was decided by the S. Congregation of the Council, 9 September, 1893,[3] and the discussion of it shows how rigorously Rome exacts proof of real conditional consent.

The case allows of still another assumption. Suppose Mr. A. to be altogether sure of his state of mind at the time of his marriage with Miss B., and that he had made it known to the girl and to others that he would not wed her if she was with child at the time of the marriage; but that he is unable to adduce testimony of this, since the witnesses are either dead or, though living, refuse to testify. Could a confessor decide that the first marriage was invalid, and the second is valid, and (the *Tametsi* not being in force in the place) on the strength of his conviction allow Mr. A. to receive the sacraments, assuming that there is no ground of scandal, as the facts are not publicly known. According to the majority of canonists and moralists, a marriage should not be considered null in *foro interno* when it cannot be proved invalid in the public forum of the Church.

In a case like ours, however, where there is no question of Mr. A.'s returning to Miss B. to validate the attempted first marriage, this solution may be the only practical one to save the man's soul. If after due explanation the man is still positive and always was that he did not give his consent to the

[3] *Acta S. Sedis*, Vol. 26, p. 335.

first marriage, except under the specified condition, it is sure that his first marriage is not valid, no matter whether he can prove this or not. Hence, though he may fail to prove the nullity of the first marriage, he may still be admitted to the sacraments, provided he is sure of his having given consent only conditionally, and that his public admission to the sacraments, as said above, will give no cause for scandalous gossip.

FR. STANISLAUS, O. F. M.

DISPENSATION FROM THE IMPEDIMENT OF DISPARITY OF CULT WITHOUT THE GUARANTEES.

The REVIEW for September, 1912, contains three decrees of the Holy Office, dated 21 June, 1912, on the subject of the ante-nuptial promises in marriages between Catholics and non-Catholics.

The first declares that the promises are an essential condition for the validity of the dispensations in "disparitas cultus", and reads thus: "Dispensationem super impedimento disparitatis cultus nunquam concedi, nisi expressis omnibus conditionibus seu cautionibus".

The second decree contains two questions with their solution, both of which emphasize the fact that the non-requirement, or the refusal, of the promises invalidates the dispensation.

The third is the decree which modifies in a limited sense Art. IV, N. 3 of the "Ne temere". In the October number of the REVIEW of the same year appeared a paper by Fr. Martin of St. Louis University, which is a commentary on this last.

My present inquiry is concerned with the first and second decrees, and seeks an answer to the following question: Are the first and second decrees limited to marriages *to be contracted*, or are they intended to embrace as well the invalidation of those *already contracted* in violation of the Constitution "Ne temere"? I am under the impression (and I think it is the general opinion) that the requirement of the ante-nuptial promises was a necessary and essential condition only for the former; and that neglect to exact them in the latter, or the refusal to make them, would not invalidate the dispensation. That Father Martin holds this view may be gathered from what he says: "It is to be remembered, although familiar to most of the clergy, that this strict obligation regards a marriage to be contracted ('matrimonium contrahendum'), not a marriage already contracted though invalidly."[1] The author, it is true, says

[1] REVIEW, Oct., 1912, p. 485.

distinctly that the main subject under discussion refers to mixed marriages in the canonical sense, between Catholics and baptized non-Catholics; but the passage cited is an explanation of how the law requiring the promises, being the natural law and therefore incapable of being dispensed from, can be, and is, dispensed from in the case of revalidation, owing to the altered conditions which render the revalidation without the "cautiones" possible, leaving intact the universal obligation *sub gravi* of securing the promises when there is question of a "matrimonium contrahendum". For all practical purposes these conditions are the same for both cases. The promises are just as necessary for a marriage between a Catholic and a baptized non-Catholic as they are for a marriage between a Catholic and a person unbaptized. If the non-existence of the promises does not invalidate the dispensation in the case of "mixta religio", when there is question of revalidation, why should it invalidate the dispensation in the case of "disparitas cultus"?

Hence I infer that Fr. Martin's remarks on this particular point hold good for the one as for the other, and I feel justified in holding it, furthermore, from the examples adduced by him at page 486, where he explains how the promises can not always be obtained in cases of revalidation. The fact that the non-Catholic party is not baptized would not, it seems to me, change the actual conditions as far as overlooking the "cautiones" goes.

Again, it is the custom of bishops in granting faculties for revalidation to grant the dispensation in the cases of "disparitas cultus" *ad cautelam*, along with that of "mixtae religionis". Many a pastor is glad enough to be able to prevail on the parties to renew their consent alone, and then do what he can to have them carry out the substance of the promises. When there is repentance, justice is as a rule tempered with mercy.

It may be objected that decree III contains provision for cases in which the parties refuse to make the promises; but if one reads Fr. Martin's article one will realize how much the *taxative* limits the provision.

That these promises are not an essential condition for the revalidation of marriages, has, as stated above, been my impression, although after a careful reading of the decision of the Holy Office, I cannot wholly divest myself of all doubt. The terms are so precise and universal as, in my mind, to abrogate any contrary custom, even though unaccompanied by any "clausula revocativa". The words are: "Nunquam concedi". One would expect the Holy Office to refer at least to the exception, if such there be, in case it intended the decree not to embrace it. The use of "nunquam" seems to exclude such exception. In No. 11 the same silence is

observed, no hint being given that the promises are not an essential requisite for revalidation; yet in No. III we find provision made for certain cases. Here we have, it would seem, an exception which emphasizes the universality of Nos. I and II.

PERPLEXUS.

I.

" Perplexus " wants to know whether a Catholic and an unbaptized person who have already contracted a marriage invalid before the Church can afterward get a dispensation from the disparity of cult and be married in presence of a Catholic priest, in case the unbaptized party should absolutely refuse to make the required promises.

From Fr. Martin's article he cannot draw any argument pro or con, as Fr. Martin speaks of marriages between baptized persons, a Catholic and a non-Catholic. Law is peculiar in this that it does not always give us the reason for the measure passed by the legislator. Though there is great similarity in the case of straightening out a mixed marriage and one of a Catholic and an unbaptized person, still it is not the same case; in fact, the Church has made one an impedient impediment and the other a diriment one. As the cases are not identical, the allowance made in one case cannot be extended to the other.

I would therefore conclude, and feel quite sure of the correctness of the conclusion, that, whilst a mixed marriage where the " cautiones " are refused may be straightened out according to the decree of 21 June, 1912, entitled " De parochi assistentia matrimoniis mixtis in quibus praescriptae cautiones a contrahentibus pervicaciter detrectantur," a marriage of a Catholic and an unbaptized person cannot be cured without the permission of the Holy See when the " cautiones " are refused.

But even the assertion that an invalidly contracted mixed marriage can be rectified by the priest, though the " cautiones " are refused by the non-Catholic party, is *more* than the decree in question allows, for it speaks only of marriages to be contracted.

Is Fr. Martin altogether justified in arguing from the prevailing practice that this extension of the sense of the decree

is correct? Are we not extending the meaning of the decree beyond what the words of the same contain? Arguments from the similarity of the reasons for both cases, and even arguments *a fortiori*, are misleading in questions of positive law. That the Church is justified in allowing the priest to act as official witness even though the non-Catholic party refuses to make the promises is not so difficult to understand, for when the Church cannot obviate all the evils in the case she will try to save at least what can be saved in the sad case. The evil of apparent approval of such mixed marriages is offset by her vigorous protest against such unions. This the Church may do; but can an individual priest or bishop go beyond this, and extend her indulgence to cases not comprehended in her official declaration?

Fr. Martin's argumentation to show that mixed marriages illegally contracted can be remedied, even though the "cautiones" are refused, is not satisfactory. If the Church can never dispense from these conditions because they are demanded by the natural divine law, she may outline a course of action to hinder at least what evils she can prevent in such cases; but may anyone else determine the course of action where the supreme authority has reserved to itself this important matter? The question what to do *post factum* in such marriages should be submitted to Rome. To say that the altered circumstances after the attempted marriage have affected the application of the natural divine law, as Fr. Martin seems to say in his article, is not correct.

FR. STANISLAUS, O.F.M.

II.

The writer asks in the foregoing communication: "Are Decrees I and II limited to marriages *to be contracted*, or are they intended to embrace as well the invalidation of those *already contracted* in violation of the Constitution "Ne temere"?

In attempting to answer this question we may suppose, as "Perplexus" appears to suppose, that Decrees I and II above referred to regard the same class of marriages. Both decrees were promulgated on the same day and by the same Congregation and they relate to the same impediment: one is

therefore forced to the conviction, in the absence of evidence to the contrary, that there is question of the same kind of marriages in each decree. Hence if it be shown that the first decree does not refer to all marriages contracted invalidly, the second decree should be understood with the same limitation.

It may be freely admitted that the words in which the first decree is formulated are capable of being understood without any restriction so as to include all marriages, both those to be contracted and those which have been invalidly contracted. It is to be remembered, however, that one of the rules of interpretation is: "Verba sunt intelligenda non secundum quod sonant, sed secundum mentem proferentis". Now what was the intention of the S. Congregation in regard to the meaning of the first decree may be gathered from the practice of the Holy See subsequent to the date of its enactment.

It is worth while to notice that the first decree, though only published 21 June of last year (1912), was issued from the Congregation of the Holy Office 16 April, 1890, and was on the same day approved by the Sovereign Pontiff, Leo XIII. Now within a comparatively short interval after this approval the Holy See did as a matter of fact concede a dispensation in *disparitas cultus* without the observance of the "Cautiones", when the marriage had been invalidly contracted. Besides, the Holy See declared that a bishop of the United States has authority under his faculties to grant in certain circumstances a dispensation in "disparitas cultus" without the "Cautiones" for a marriage invalidly contracted.

In order to establish these two statements, let us take two instances of a dispensation granted in "disparitas cultus" for this country. In 1892, about two years after Decree N. I. had been approved by the Roman Pontiff, a petition was presented by the late Archbishop of Cincinnati. Two parties, one a Catholic woman, and the other an unbaptized person had contracted marriage three years previously before a civil magistrate. The non-Catholic refused to consent to the conditions required by the Church, especially in regard to the baptism and Catholic education of the offspring, although the Catholic consort was left free regarding the edu-

cation of the daughters. She consented to this condition before the marriage: afterward she repented; but there was no hope that she would separate from the non-Catholic, and the latter would not renew his consent. The reply of the Holy Office to the Archbishop was: "Ut, quatenus utraque pars in consensu de praesenti perseveret, sanare valeat in radice matrimonium initum ab ipsa Catholica Maria Josepha cum acatholico non-baptizato, dummodo Oratrix spondeat serio se curaturam totis viribus educationem totius prolis in religione catholica, et dummodo perseveret partium consensus. Ipse vero Ordinarius in hoc sibi commisso munere explendo declaret se agere nomine Sanctitatis Suae et tamquam ab Apostolica Sede specialiter delegatum" etc.[2]

Here we have an instance in which the Ordinary was empowered to revalidate a marriage without the "Cautiones" being made by the unbaptized party. Accordingly, Decree N. I. cannot signify that a dispensation in "disparitas cultus" is *never* granted without the "Cautiones," even for a marriage invalidly contracted.

In the same year (1892) in which the dispensation just referred to was granted, another of the same kind ("disparitas cultus") was given to the same Archbishop for the revalidation of a marriage. On the occasion of sending for these dispensations a *dubium* was proposed by him, viz. whether a dispensation in "disparitas cultus" which he himself had granted for a marriage invalidly contracted, had been rightly given, when the non-Catholic party refused to satisfy the condition regarding the education of the offspring, and the Catholic party had promised that she would take care as far as possible that all the children would be baptized and educated as Catholics. The answer was: "Quatenus urgeret necessitas, consensus perseveraret, et impositum fuit matri onus baptismi et educationis prolis totis viribus curandae potuisse uti facultatibus".[3] The Archbishop was therefore right in granting a revalidation of the marriage, even though the "Cautiones" were not given by the unbaptized party, and in so doing he was exercising the faculties granted to him by the Holy See.

[2] Cf. Eccl. Rev., Vol. 16, p. 671.
[3] Cf. Eccl. Rev., Vol. 16, p. 672.

The same faculty of granting a dispensation for the revalidation of marriages seems to be possessed by our Bishops at present. While they have no power to grant a dispensation in "disparitas cultus" for a marriage *to be contracted*, unless the "Cautiones" be secured, there are cases in which they can grant a dispensation for the revalidation of marriages without the "Cautiones" of the non-Catholic party. It may be useful to observe that the exercise of this power does not imply any authority to dispense in the "Ne temere" decree, which our Bishops do not possess. But it sometimes happens that after a marriage has been invalidly contracted between a Catholic and a non-Catholic, the latter will, in order to satisfy the conscience of the Catholic consort, agree to renew consent before a competent priest and witnesses, although he will not agree to give the "Cautiones." The parties may have lived together for many years after the invalid contract and may have borne children so that separation could not be effected without extreme difficulty. Still the Catholic party who has been living in concubinage wants to become reconciled to God and to His Church. It would seem that our Bishops can grant a dispensation in "disparitas cultus" to enable these parties to contract a valid marriage, even though the non-Catholic refuses to give the "Cautiones". As was said above, such a dispensation without the "Cautiones" can never be granted for a marriage *to be contracted*, since the natural law, in which the Church cannot dispense, prescribes them. But when the marriage has been already contracted, the circumstances may be so altered that the natural law, in itself unchangeable, yet varied in its application on account of changed conditions, may not demand the "Cautiones", as was pointed out in the article to which the writer above refers.

Returning to the question of "Perplexus", we would say that Decrees I and II regard all marriages to be contracted ("contrahenda"), and that they do not regard *all* marriages contracted invalidly. Let it be observed we do not say that these decrees have no reference to *any* marriage already contracted invalidly. There may be some marriages contracted invalidly, for which there is no necessity of revalidation. If for instance the parties were separated from each other soon after their marriage without offspring, a dispensation

granted by the bishop without the "Cautiones" would be invalid.

The question proposed by "Perplexus" is a very practical one, since in marriages contracted between Catholics and non-Catholics invalidly there would often arise a necessity for revalidation and the separation of the parties would be morally impossible. In such cases it would seem that our Bishops may use their faculties of dispensing in "disparitas cultus," even when the "Cautiones" are refused, and that the marriage would be revalidated by a renewal of consent in accordance with the form prescribed in the "Ne temere", viz. through the presence of a duly authorized priest and witnesses.

M. MARTIN, S.J.

St. Louis University, Missouri.

THE "FACULTAS SS. SACRAMENTUM SINE LUMINE RETINENDI".

Qu. The Faculties (dated 22 February, 1908) given to priests of this diocese read, under number 16: "Deferendi SS. Sacramentum occulte ad infirmos sine lumine, illudque sine eodem retinendi pro iisdem infirmis, in loco tamen decenti."

Please tell me and others in plain English what is meant by the clause "illudque sine eodem retinendi pro iisdem infirmis, in loco tamen decenti". I am convinced that some of my otherwise zealous and irreproachable fellow-priests misinterpret this sentence when they believe themselves authorized thereby to retain the pyx with the sacred Particle in it in their satchel, or in a bureau drawer in the presbytery. They plead convenience in case of a sudden sick-call, especially during the night. I have been on missions in the country or city for many years and would have resented such an interpretation of my Faculties. It seems like an insult to the Blessed Sacrament.

C. B.

Resp. There is no absolute rule by which to define whether a satchel or a bureau drawer is a "locus decens" for the Blessed Sacrament. In a jungle or in a mining camp it may easily happen that no more becoming place can be found. But a faculty of this kind assumes at all times that the priest who avails himself of it is for the time being under necessity to withhold from his Divine Master that honor which the

Blessed Sacrament claims as a permanent right. In the safeguarding of this solemn reverence a priest has no discretion, since he is pledged thereto as a condition of ordination. No privilege can permit any lack of reverence under the plea that it serves the priest's convenience. Indeed it is the convenience of the sick who may call on him which authorizes the faculty as stated. Otherwise there exists the permanent obligation of placing the Blessed Sacrament in a tabernacle exclusively reserved for It. If a priest fails to observe that reverence he places himself in a certain sense in the position of one who neglects the common decencies of life. No faculty can exempt him from these; only necessity or that charity which supersedes necessity as well as law, can do so. It is, like civility in daily intercourse, a matter of personal sense of duty and reverence. A devout priest will not misinterpret the faculty mentioned, any more than he would, in virtue of the faculty dispensing him from wearing cassock and surplice on sick-calls, go in his shirt sleeves. But he would go in his shirt sleeves rather than not go at all, if somehow he found himself deprived of his coat.

METRICAL TRANSLATION OF PSALMS 147, 148, 150.

PSALM 147.

Praise thou the Lord, Jerusalem!
His glory spread abroad;
Sing *Alleluia* unto Him;
O Sion, praise thy God!

For He has strengthened by His might
Thy gates—their bars made strong;
Hath bless'd within thee, day and night.
Thy children's growing throng.

He sets thy borders in sweet peace,
Secure from all thy foes.
He fills thee with the finest wheat,
Amid thy rich repose.

He sendeth out unto the earth
His herald-like decree;
His word from heaven speeding forth
Runs ever rapidly.

Like tufts of wool, He gives the snow,
(White wool from lambs divine):
He scatters hoar-frost, here below,
And mists, like ashes fine.

The glitt'ring hail from out His hand,
Like icy crumbs is cast.
Oh! who before His cold can stand?
Who, face His piercing blast?

Yet, when He sends His genial word
To melt the frost and snow,
The warm winds breathe, the ice is stirr'd,
The frozen waters flow.

His word to Jacob He makes known,
His law and His behest;
Reveals to Israel, favor'd one,
His will and purpose blest.

No other nation hath He thus
With special mercies crown'd:
Nor shown to them, as unto us,
His judgments wise, profound.

With grateful hearts and raptures,
Glad *Alleluia*[1] sound! E. C. D.

PSALM 148.

Alleluia! praise the Lord,
Praise, from heaven's highest vault;
Angel-hosts, with one accord,
Bless the Lord, and Him exalt.

Praise Him, sun; O praise Him, moon;
Speak His glory night and day;
Shining stars, your rays attune,
Praise the Holy One for aye.

Heavens of heavens, plaudits raise!
Laud the Mighty, laud the Wise.
Mystic waters, sound His praise
From your founts above the skies.

[1] The last two lines are added to express the *Alleluia*, with which the Psalm is sealed, as it were, at the close, as at the opening.

Let them praise His sacred Name:
  They were made by Him, the Lord;
He, Himself, the Ever-Same,
  Did create them by His word.

He hath made them to stand fast,
  (Lustrous orbs of heaven's floor);
He hath fashioned them to last—
  Yea, forever, evermore!

He hath given them decree—
  None transgress it: all obey.
Founded on His verity,
  It shall never pass away.

From the earth His praise evoke;
  Deeps, and dragons of the deep,
Snow and hail, and fire and smoke,
  Storm-wind—all His bidding keep.

Praise Him, mountains; all hills, praise!
  Fruit-trees, cedars, Him extol;
Beasts and cattle, all that graze,
  Creeping creatures, wingéd fowl.

Earth-kings, men of every tongue,
  Princes, judges, breathe His fame;
Youths and maidens, old and young
  Praise your Maker's glorious Name!

For His Name of wondrous power
  Is alone exalted high;
And His might and grandeur tower
  Over all the earth and sky.

He hath raised His people's horn
  That His saints may hymn His praise;
For the sons to Israel born,
  Him draw near—a priestly race. E. C. D.

PSALM 150.

In His sanctuaries holy,
  Alleluia! praise the Lord.
In His power's strength, ye lowly,
  Give Him praise with glad accord.

For His wondrous acts, applaud Him;
Praise His might and majesty;
With the horn and trumpet,[2] laud Him,
With soft harps and psaltery.

Dancing, praise Him with the tambour,
Praise with sweet-string'd instruments:
With the organ's [3] dulcet clamor,
With the shalm's rich eloquence.

Mingled with the pulsing timbrels,
(Solemn echoes rolling round),
Praise Him on melodious cymbals,
Joyful cymbals, clear of sound.

Alleluia! all men praise Him,
Everything that breathes and lives
Praise the Lord, forever praise Him,
Who all breath and being gives! E. C. D.

"WHICH IS THE BETTER WAY?"

Qu. Will you kindly inform me which is the better way to place the stole when setting out the vestments for Mass, with the ends of the stole toward the priest and the middle well up on the vesting table, or, on the contrary, with the ends of the stole high up on the table and the middle with its cross turned toward the priest.

Even if there is no rubric on the point, will you kindly say which mode seems to you preferable in practice, and thus settle a question which has been in dispute among some priests of my acquaintance.

SACERDOS BOSTONIENSIS.

Resp.

Poscentes vario paullum diversa palato,
Quid dem? Quid non dem? Renuis tu quod jubet alter;
Quod petis, id sane est invisum acidumque soluto.

[2] "St. Jerome most accurately *in clangore buccinae* (with the sound of the horn). *Buccinae* is more accurate than *tubae* of the Vulgate, as *tuba* was straight, while shôphâr was, or resembled, a ram's horn" (McSwiney). I have made use of both words, *horn* and *trumpet*.

[3] Some commentators consider *organ* "misleading". *Uggâbbi* meant probably a shepherd's pipe, a reed-pipe, the shalm. St. Jerome translates "organ".

THE FACULTY OF GRANTING PRIVILEGED ALTARS.

Qu. In the extraordinary faculties (T, No. 27) granted to American Bishops is included that of declaring one altar in each church of the diocese privileged. Could a convent chapel altar be declared privileged by virtue of the same faculty?

P. A. M.

Resp. According to the common interpretation of canonists the clause "in qualibet ecclesia suae dioecesis"[1] means churches that are open to the public, excluding semi-public chapels and private oratories of religious communities. Some Orders have a general privilege for all their chapels, including such as may be anywhere erected for the use of the community. Where this privilege does not exist, a special document is required from the S. Congregation for the erection of a "privileged altar".

THE JURISDICTION OF CONFESSORS OF RELIGIOUS.

Qu. 1. Apropos of the recent decree regarding the Confessions of Religious, and more especially of sick Sisters, might such a one ill in a hospital, let us say in New Jersey, call as confessor, and receive valid and licit absolution from, an approved priest of the Archdiocese of New York without the permission or approbation of the Bishop of Newark or Trenton?

2. Also, does the very recent decree of 6 October, 1913—extending the faculty of approved confessors in the City of Rome to those of all the world, of hearing confessions of religious without the "permission of any superior"—mean, in the case of a friar or monk, that he need not ask his own superior for permission to hear such confession if called upon?

A RELIGIOUS.

Resp. 1. A religious ill in a hospital may call for any priest whom she or he desires, and receive valid and licit absolution from him, if the said priest is approved in the canonical sense. But a confessor is not approved outside his own diocese. He lacks jurisdiction; and must therefore obtain first the permission of the local Ordinary to exercise it. It was not the purpose of the Holy See to override the general law which makes a bishop the superior who as such controls

[1] Cf. Putzer, Comment. in Facultates, art. VIII, n. 182.

the jurisdiction of priests exercising the ministry within the limits of his diocese. There are priests however who, as missionaries, or as directors of retreats, or for some special reason recognized by the Ordinary, enjoy jurisdiction outside the diocese of their ordinary domicile. But even these are subject to restrictions by the local bishop.

2. To friars and monks applies, as to all other approved confessors, what the decree above referred to (5 August, 1913) states: "Hi confessarii . . . omnium sodalium cujuscumque Ordinis sacramentales confessiones excipere, quin de licentia a superiore obtenta inquirere vel petere teneantur". The decree says nothing about the permission obtained by the confessor, and the clause "quin de licentia a superiore obtenta inquirere vel petere teneatur" refers exclusively to the penitent, about whose right to come to him he is not to ask any question. As for the confessor himself, he requires the approval of the Ordinary; and if he happens to be the subject of a superior who has the recognized right of directing his actions and disposing of his time, he requires also the permission of such superior, either expressed or implied, not with regard to absolving individual penitents, but with regard to the act of hearing confessions. Here too it remains true that the privilege accorded to religious of choosing a confessor (which implies the granting of proportionate jurisdiction) was not intended to interfere with the order of general religious observance. See sections 6, 7 and 11 of the decree regarding the Confessions of Nuns (English Version), July number of REVIEW, pp. 86-88.

THE RIGHT OF GIVING SACRAMENTAL ABSOLUTION TO RELIGIOUS.

The recent decree (5 August, 1913) extending jurisdiction to absolve in sacramental confession all classes of religious who wish to avail themselves of a confessor other than those especially designated for the convenience of religious communities, calls for some words of explanation.

According to the established canons the superiors of religious orders of men approved by the Holy See, exercise "jure ordinario" pastoral care over all subjects within the order. The elected superior not only regulates the general discipline

according to the prescriptions of the Constitutions, but also appoints confessors for his subjects. Thus the members of the older religious communities heretofore were not free to confess to any priest, but were obliged to go to a member of their own order. The wisdom of this restriction under the old order of things becomes clear when we remember that a religious who has bound himself voluntarily to the observance of certain rules with a view of attaining perfection, may stand in need of direction or restriction which only one thoroughly familiar with the obligations of his peculiar state of life can give. Priests unfamiliar not only with the rules but also with the peculiar spirit of certain religious Orders would not be able to direct or check a penitent who might come to him for spiritual advice as well as for absolution. For this reason the novices in nearly all the older orders are bound by their Rule to go to a certain confessor of their order, the purpose being that they may make known to him their aptitude, and receive from him the proper instruction regarding their vocation. For the same reason the superiors of the order are by virtue of their office to inflict certain censures and to determine reserved cases for their subjects. These reservations must as a rule have the approbation of the general Chapter of the Order, and are restricted to a certain number of cases.

In view of the fact that not only the General, but the Provincial, and in some instances the local Superior were empowered to inflict censures or reservations for certain transgressions in the Order, it became necessary to restrict the power of absolution; and because the absence at times of the superior able to absolve in such cases caused certain difficulties, the law was gradually mitigated, so that under certain circumstances any confessor approved within the Order could absolve a subject. As late as 14 May, 1902, the S. Congregation of the Poenitentiaria decided that, if the superior of a community and other confessors were absent from the house for a whole day or more than a day, so that a subject would be obliged to go without absolution, to his spiritual detriment, he might go to any approved confessor outside the Order. The question whether other confessors might absolve a religious from cases specially reserved in the Order was answered

by giving special faculties to confessors to whom such religious might apply, or else empowering the latter to confess to any approved confessor if the penitent found difficulty in going to a member of his own Order.

Since modern intercourse and methods of travel, with varying social conventions, have largely modified the exclusion and confinement to which regular observance formerly obliged the members of religious houses, there has also arisen a necessity for a freer spiritual intercourse to religious when out of their convents. This has gradually led to the removal of those restrictions which would hamper a religious who might be unable to find a convenient priest of his own Order to absolve him from censure or sin.

The growing conflux at Rome of numerous religious from all parts of the world, in the interests of their respective communities, and the inconvenience to which individuals might be exposed in not finding a confessor with the requisite faculties, induced the Holy See some time ago to grant a general faculty to all approved confessors in Rome, enabling them to absolve whoever might come to their tribunal, irrespective of reservations by the superiors of religious houses.

This faculty has now been made universal, so that any priest with regular faculties for hearing confessions is at liberty to absolve religious without the formality of having to obtain special faculties for cases reserved by the superiors or the Rule of the Order. (See the text of this faculty in the *Analecta.*)

WEEKLY CONFESSION FOR GAINING INDULGENCES.

Qu. The old regulations allowed a person who went to confession weekly to gain all the indulgences for which special confession and Communion were prescribed. The recent decree on frequent Communion did away, I understand, with the obligation of weekly confession for gaining such indulgences. It simply requires that a person be free from grievous sin. Does this concession apply to all persons, even those who are not daily communicants?

Resp. According to the decision of the S. Congregation of Indulgences (14 February, 1906) only those who are daily communicants enjoy the privilege of gaining all the incident

indulgences, so long as they remain in the state of grace, without being bound to weekly confession. All others are so bound. The privilege does not include the Jubilee indulgences; these require a separate confession, which suffices however for the gaining of other indulgences.

The decision of 14 February, 1906, above referred to, after citing the privilege granted by Clement XIII (9 December, 1763) according to which those who confess weekly may gain all the incident indulgences, excepting those of the Jubilee, goes on to say: "Nunc vero B. Pater Pius X omnibus Christifidelibus qui in statu gratiae et cum recta piaque mente *quotidie* sancta de altari libare consuescunt, quamvis semel aut iterum per hebdomadam a communione abstineant, praefato tamen f. r. Clementis PP. XIII indulto frui posse."

WHAT IS A "MISSA PRIVATA" IN THE LITURGICAL SENSE?

Qu. Reference is often made in our Ordo to "Missa privata", especially in connexion with certain commemorations to be made or omitted on Sundays. There seems to be considerable doubt as to what is really understood, in the liturgical sense, by "Missa privata". Even in liturgical treatises the references to this topic are most obscure and unsatisfactory. Will you be good enough to enlighten me in this matter?

E. L. T.

Resp. Although the term "Missa privata" may be understood in two senses, viz. as referring either to the Masses (low) other than the "parochial Mass" on Sundays and holidays of obligation, or merely to Masses celebrated without chant and solemnity, the term "Missa privata", as found in the American Ordo, invariably means a Mass said without chant. "Missa parochialis" as distinguished from "Missa privata" is strictly speaking the principal Mass celebrated (either with or without chant) by pastors for their flock "ex jure ecclesiastico", as the canonists say. But with us this obligation "ex jure ecclesiastico" does not exist, because our canon law recognizes no strictly canonical parishes. Accordingly, with regard to our ecclesiastical status, the obligation of saying the "Missa pro populo" has been interpreted by the S. Congregation as a duty of charity ("decet ex charitate") and not as an obligation of justice.[1] For the United States,

[1] Decret. S. C. de Prop. Fide, 18 August, 1866, Col. 1296.

and in general for countries where there are no canonical parishes, the liturgical regulations regarding the "Missa privata" refer therefore to a Mass without chant, as distinguished from the "Missa cantata" and the "Missa solemnis". (For the definition of "Missa parochialis," see Van der Stappen's *De Rubricis Missalis*, qu. 10.) The fact that the Church in the United States is no longer under the jurisdiction of the Propaganda does not affect this rule.

MUST THE "SACROSANCTAE" BE SAID KNEELING?

Qu. The prayer at the end of the Divine Office "Sacrosanctae" should be said "flexis semper genibus", according to the former rubric, if one would gain the spiritual benefits attached thereto; and this seems to have admitted of no exceptions. In the new edition of the *Psalterium*, however, the following words are added: ". . . praeterquam ab iis qui ob certam infirmitatis vel gravioris impedimenti causam nequeant genuflectere". As many missionary priests are compelled to recite the Breviary in public (on the train, in strangers' houses, etc.), it is, morally speaking, out of the question to make a show of oneself by kneeling while reciting this prayer; yet I know that many recite it anyway. Are they deprived of the favors granted, or can this be considered a "gravioris impedimenti causa"?

MISSIONARIUS.

Resp. Even though many priests may be obliged to recite their office while under the eyes of a curious public who would hardly interpret the action properly, cases in which a priest would on that account be prevented from gaining the privileges of the "Sacrosanctae" are much less frequent. The "Sacrosanctae" is not a part of the Office, and may, without breaking the unity of the Canonical Hours, be deferred to a convenient time. As most of us go to sleep some time, and manage to say our night prayers out of the public gaze, the prescription to kneel can be but rarely found a "grave impedimentum". If it is, the indulgence of the "Sacrosanctae" is of course gained without kneeling. But the obligation of reciting the Office is not in the same category with the conditions for gaining an indulgence. Indeed the "Sacrosanctae" could be said kneeling the following day or any time thereafter, with the intention of atoning for any accidental guilt

incurred in reciting the Office. If to this there is a grave impediment, the obligation to kneel ceases.

THE CONFITEOR AT MASS WHEN THERE IS NO SERVER.

Qu. When a priest says Mass without a server, as is common in our country missions in the South and West, should he say the Confiteor only once; and in such cases does he put in the words "et vobis, fratres" and "et vos, fratres"?

In giving Communion "extra Missam" or "ad infirmos" does he say the Confiteor in the same way as at Mass?

J. M.

Resp. The recital of the Confiteor at Mass follows by analogy the form prescribed for the Office. The "Rubricae Generales" (XV, 2) of the latter said in this connexion: "Quando aliquis solus recitat Officium, semel tantum dicit Confiteor, omissis illis verbis *tibi pater* vel *vobis fratres* et *te pater* vel *vos fratres*." The special rubrics of the new Office at Prime, etc. indicate a slight change and prescribe that "et vobis, fratres" and "et vos, fratres" should always be omitted just as are "et tibi, pater" and "te, pater" in the Office when it is recited privately. The same holds good for the celebrant of Mass when there is no server.[1]

The case of Communion to the sick is different; for here the priest, lacking an assistant who can speak in the name of the sick person, does so for him. Hence he uses the words "tibi, pater" and "te, pater", putting them, so to speak, in the mouth of the person to whom he administers the Sacrament.

THE ANTIPHON OF THE B. V. MARY AT THE END OF THE CANONICAL HOURS.

Qu. When one is obliged to say the whole office at one sitting, is it necessary to recite the anthem of the Bl. V. Mary (e. g. "Salve Regina") after Lauds or None; or does it suffice to say it once, viz. after Complin?

Resp. It suffices to say the Antiphon after Complin.

Formerly the Antiphons were no part of the Canonical Hours. They were introduced into the monastic Breviary after Complin, before retiring for the night. Later they be-

[1] See Confiteor at Prime in the "Ordinarium Divini Officii" of the new Office.

came customary at the end of each public recitation in choir. The General Rubrics of the Breviary (XXXVI, 2) retain this custom as a prescription in the following terms: "Dicuntur extra chorum tantum in fine Completorii, et in fine Matutini, dictis Laudibus, si tunc terminandum sit Officium; alioquin, si alia subsequatur Hora, in fine ultimae Horae." This is generally interpreted to mean that the anthem is said only at the termination of the act of recitation; hence, when the Office is said without interruption, the anthem is said but once. (See *Practical Guide to the Divine Office*, Meehan, n. 128.)

THE VESPERS "DE FERIA" FOLLOWED BY A DOUBLE FEAST.

Qu. If on Thursday we have an office "de ea", followed by a double on Friday, the Ordo reads: "Vesp. de sequenti. Antiph. et psalmi de feria. A cap. de communi." Does *de feria* here refer to *feria V* or to *feria VI*? A clerical friend insists that, as the Vespers are of the following, the psalms also must be taken from the following, that is from *feria VI*. I hold that, according to the analogy of the Sunday office, which in first Vespers takes its psalms from Saturday, the psalms for the Vespers in question should be taken from *feria quinta*. Who is right?

E. B. J.

Resp. The Vespers assigned to the different days in the Psalter are ordinarily for Second Vespers; but they become first Vespers of the following whenever there are no second Vespers, as in the case of ferials. Hence in the given case the psalms are taken from the previous day, as rightly maintained by E. B. J.

NEW REGULATIONS IN REGARD TO THE DIVINE OFFICE.

The Holy Father, in a Motu Proprio of 23 October, outlines some further steps to be taken in the reform begun with the publication of the Apostolic Constitution *Divino afflatu*. These new regulations will take effect with the year 1915. Meanwhile those who recite the Roman Breviary are at liberty to introduce the changes indicated, according to the prescribed rubrics. The changes are an advance in the carry-out of the general principles laid down from the beginning. They may be reduced to four:

1. No feasts are to interfere with the Sunday offices, excepting during the time from January 1-5, which includes the feast of the Holy Name. All other feasts (except Trinity Sunday) are to be transferred (*in perpetuum*). The second, third, and fourth Sundays of Lent are raised to the rank of the I Class.

2. Octaves of I Class feasts retain their special psalter during the Octave only when they are privileged octaves. On other days of an Octave the psalms are taken from the ferial. Octaves of the II Class celebrate only the eighth day, and that as a simple rite.

3. The lessons of the Scripture occurring are always to take their Responses from the "de Tempore".

4. Only feasts of the I and II Class (of the Universal Church) are to be transferred at any time.

The Pontifical Commission is preparing Breviaries and Missals in conformity with these prescriptions, which will be ready in time for the Calendars of 1915.

The Sacred Congregation of Rites publishes simultaneously with the Holy Father's Motu Proprio a *Decretum Generale*, in which the above mentioned changes are set forth in their rubrical application. This decree we shall publish in the next issue of the REVIEW with the usual *Analecta*.

THE TEXT-BOOKS IN ITALIAN SEMINARIES.

The S. Congregation of Consistory has addressed to the Bishops of Italy a circular letter in which certain rules are laid down regarding the use of text-books in seminaries. These rules point in the main to the exclusion of works that emphasize the critical spirit, inasmuch as such works furnish the student less with constructive than with destructive principles. We have already shown how wisely the Holy See discriminates between correct critical acumen in the setting forth of principles and facts, and that reckless freedom which undermines the positive elements of Christianity by its extreme criticism in history, philosophy, and Sacred Scripture. The right course of studies gives the student a definite and positively reliable foundation of principles and of facts, as well as a proportionate insight into, and a warning against, the false assumptions of the so-called critical science which ignores Revelation.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

I. St. Paul's Eschatology. In his various letters, the Apostle often makes mention of the end of the world and gives data in plenty whereby to estimate his eschatology,—that is, his teaching about the end of the world. This teaching is contained chiefly in I Thes. 4: 13—5: 12; II Thes. 1: 4—2: 12; I Cor. 15: 12-16; II Cor. 5: 1-10; Rom. 8: 17-23; Rom. 11: 25-29; Phil. 3: 21; II Tim. 4: 1-8. Outside the Church these and other passages are now quite generally interpreted as indications of a gradual evolution in Pauline eschatology; whereas Catholics hesitate to admit such evolution and insist that St. Paul's revelation in regard to the end of the world is not self-contradictory nor contradictory of the revelation given us either by Christ or by His Apostles in other parts of Holy Writ. On one point Protestants are almost unanimous,—to wit, that St. Paul's expectation of the Parousia, or Second Coming of Christ, within his own generation, was a constant and never failing conviction; and that the nearness of the end was a conviction shared by the Christians of the first century (I Pet. 4: 7; Jas. 5: 8; I Jn. 2: 18) as well as by our Lord Himself (Mk. 9: 1). Catholics do not admit such erroneous expectation in Christ; but only the older exegetes among them are at one in holding that neither St. Paul nor other New Testament writers expressed belief that the Advent of Christ was to be within their time. Some of the recent Catholic commentators have departed from this fixed and firm position.

II. Eschatology of I Thessalonians. We shall confine our study to the eschatological teaching of Thessalonians. The earliest recorded views of St. Paul in regard to the end of the world are in I Thes. 4: 13—5: 2, written about A. D. 52 (according to Harnack, 47-49). The crucial text in this passage and, indeed, in all that St. Paul has written on matters eschatological, is verses 14-17: "For if we believe that Jesus died and rose again, so also God them that have slept by Jesus will bring with him. For this we say to you in the word of our Lord, that we which live, which are remaining in the advent

of our Lord, shall not prevent them that have slept. For our Lord himself in commandment and in the voice of an archangel and in the trumpet of God, will descend from heaven; and the dead that are in Christ, shall rise again first. Then we that live, that are left, withal shall be taken up with them in the clouds to meet Christ into the air and so always we shall be with our Lord." Thus Rheims of 1582 translates the Vulgate. In the margin, the translators comment on "we which live" (verse 15): "He speaketh in the person of those that shall be alive when our Saviour returneth to judgment". St. Paul does not say that he and the Thessalonians to whom he writes will see the Parousia; but uses the *indefinite* "we". Such has been the common interpretation of Catholics.

1. *Protestant views.* Since the days of Calvin, Protestants have been almost unanimous in interpreting that St. Paul means himself as one of those included in the phrase "we which live". Thus, for instance Dr. James Everett Frame, Professor of Biblical Theology in Union Theological Seminary, New York, in the latest scholarly commentary on Thessalonians,[1] takes it for granted that Paul said he would survive until the Parousia. Calvin says[2] St. Paul uses this form "to rouse the expectation of the Thessalonians, and so to hold all the pious in suspense, that they shall not count on any delay whatever. For even supposing him to have known himself by special revelation that Christ would come somewhat later, still this was to be delivered as the common doctrine of the Church that the faithful might be ready at all hours." Such intentional deception is inconsistent with the inspiration of Holy Writ and the infallibility with which St. Paul taught his followers. H. A. A. Kennedy[3] recognizes an error in the Apostle's words. James Denney[4] thinks there can be no doubt: "Is it not better to recognize the obvious fact that St. Paul was mistaken as to the nearness of the second advent than to torture his words to secure infallibility."

[1] *International Critical Commentary* (Scribner's, 1912), p. 172.

[2] Cf. John Lillie, "The Epistles of St. Paul to the Thessalonians, Translated from the Greek with Notes" (1856) *in loc.*

[3] "St. Paul's Conceptions of the Last Things" (1904), pp. 160.

[4] *Expositor's Bible* (1892), p. 177.

2. *Catholic interpretations.* Since 1865, there have always been some Catholic exegetes who "recognized this obvious fact". Such have been Bisping,[5] A. Maier,[6] Lutterbeck,[7] M. Seisenberger,[8] Le Camus,[9] J. Belser,[10] P. M. Magnien, O.P.,[11] Cuthbert Lattey, S.J.[12]

Bisping takes it we have here merely a reflex of the views of the time. Not at all. In the writings of St. Paul and of the other New Testament writers, we have a reflex of the teachings of Jesus Christ. Now the deposit of faith given by Jesus to the Apostles to have and to hold and to hand down from generation unto generation was singularly indefinite about the time of the end of the world. The Master had explicitly refused to inform His followers in this matter and had of set purpose left them in complete ignorance as to "the day and the hour".[13] It is likely that St. Paul was left in just such ignorance.

Belser says: "One may here recognize an error; but it was a chronological and not a dogmatic error; for the Lord had revealed nothing about the time of the Parousia". This opinion depends upon the false assumption of the limitation of the influence of inspiration to dogmatic truth. God is the Author of all Sacred Scripture,—i. e. of every statement made in the Bible, be that statement in matters religious or otherwise.

P. Lemonnyer, O. P.,[14] finds four distinct phases of eschatology in the letters of St. Paul: (1) In I and II Thes.; (2) in I Cor.; (3) in II Cor. and Rom.; (4) in Phil., Eph. and Col. In the first phase, the Parousia, if not imminent, is at hand; and St. Paul has the idea that he himself will see that day. In his latest contribution on this subject, following

[5] "Exegetisches Handbuch zu den Briefen des Apostels Paulus" (Münster, 1865), iii, 1.

[6] "Kommentar über den Brief Pauli an die Römer" (Freiburg, 1847), p. 387 ff.

[7] "Die neutestamentlichen Lehrbegriffe" (Mainz, 1852), ii, 229.

[8] "Die Auferstehung des Fleisches" (Regensburg, 1868), p. 163.

[9] "L'Oeuvres des Apotres" (Paris, 1905), ii, 342.

[10] "Die Briefe des Hl. Johannes" (Freiburg in Br. 1906), p. 53.

[11] "La Résurrection des morts d'après la première épître aux Thessaloniciens," in *Revue Biblique* (1907), pp. 365 ff.

[12] *Westminster Version* (Longmans, 1913), in loc.

[13] Mk. 13:32; Acts 1:7.

[14] "Épîtres de Saint Paul", I (Paris, 1908), p. 40.

rather closely the traces of Fritz Tillmann, Privatdozent in the University of Bonn ("Die Wiederkunft Christi nach den Paulinischen Briefen", in *Biblische Studien*, 1909) the learned Dominican [15] tells us Catholics are beginning to agree that St. Paul to the end of his career regarded the end of the world as at hand. Only in I Tim. 6: 14-15, might one be tempted to recognize a trace of hesitation or of reserve. "At the outset of his ministry (I Thes. 4: 15-17; I Cor. 15: 51-53) the language used by St. Paul shows, without however directly affirming, that he fostered the hope of being himself, together with the bulk of his correspondents, witness to the Parousia." Toward the end of his article, Father Lemonnyer examines the apostolic writings about the Parousia from the viewpoint of inspiration and concludes: First, St. Paul enunciates the *opinion*,—not a revealed truth, nor even an altogether certain assertion,—that the Parousia is at hand, —not with a definite but *with a vague nearness*. Secondly, perhaps, nay, probably the present generation will see the glorious Advent of the Lord. This is merely an *underlying idea*. It would be going too far to speak not merely of an assertion but even of an enunciation properly so called in regard to those that will see the end. In regard to these two conclusions of Father Lemonnyer, we think he is whittling down his former interpretation to a point so fine as to be scarce discernible. First, St. Paul expressly states that he is not giving an *opinion* but the revealed "word of the Lord",—ἐν λόγῳ κυρίου. Wherever he uses this phrase, it presumably indicates that St. Paul calls in the authority of Jesus to make good his statement or calls attention to the fact that he is giving his own discipline and not the Lord's teaching, cf. I Cor. 7: 10, "I give charge,—not I but the Lord"; I Thes. 2: 13, "ye received it not as the word of men, but as it is in truth the word of God".[16] Secondly, inspiration does not guarantee the truthfulness of *underlying ideas*; so we may admit that the Apostolic writers had an erroneous *idea* about the Parousia and that such an erroneous idea underlay the ideas they expressed in inspired writings. But in these inspired writings, there are above-ground ideas the truth of

[15] "Dictionnaire Apologétique de la Foi Catholique" (Paris, 1911), s. v. Fin du Monde, vol. i, p. 1916.

[16] Cf. also Gal. 2: 2; Eph. 3: 3.

which the Author of Holy Writ guarantees. What is the above-ground and inspired and infallible truth contained in the words of I Thes. 4: 15-17? Father Lemonnyer fails to give this.

In the "Catholic Encyclopedia",[17] the present writer essayed to interpret this moot passage; to find out what St. Paul really meant to say no matter what erroneous ideas he had in the back of his head. For he really meant to say something, he knew what he meant to say, he said what he knew he really meant to say; and what he said, and what he meant to say, and what he knew he meant to say, is infallibly true,—for it is inspired. We held that the words ἡμεῖς οἱ ζῶντες, οἱ περιλειπόμενοι could and should be interpreted as *indefinite* and not as definite. Father Cuthbert Lattey, S.J., Professor of Scripture in St. Beuno's College, Wales, in his exposition of the words cited,[18] calls this essay "an ingenious attempt lately made to avoid the necessity of considering the Apostle unenlightened" about the time of the Parousia. He mistakes the purpose of the ingenuity. The article expressly says: "We readily admit that St. Paul *did not know* the time of the Parousia". The purpose of our study was to show that, in I Thes. 4: 17, St. Paul does not err.

Had the Apostle included himself among ἡμεῖς οἱ ζῶντες, οἱ περιλειπόμενοι, he would have said that the Parousia would be during his lifetime. Had he said so, he would have erred; the inspired Word of God would be in error; the error would be that of the Holy Spirit more than of Paul. Father Lattey[19] thinks St. Paul evidently included himself among ἡμεῖς οἱ ζῶντες; interprets I Thes. 4: 17 to mean "his *evident expectation* that he himself would see the final end"; and takes to task our effort at a new line of defense of traditional interpretation. We had written in the *Catholic Encyclopedia*:

> "Here the Hellenistic syntax parallels the Attic. The sentence is conditional. The two participles present stand for two futures preceded by εἰ; the participles have the place of a protasis. The translation is: 'We, if we be alive,—if we be left (on earth),—shall be taken up etc.' A similar construction

[17] s. v. Thessalonians.

[18] Cf. *Westminster Version*. "Thessalonians," *in loc.*

[19] *In loc.*

is used by Paul in I Cor. 11:29 (cf. Moulton, "Grammar of New Testament Greek", Edinburgh, 1906, I, 230). St. Paul is here no more definite about the time of the Parousia than he was in I Thes. 5:2, when he wrote 'that the day of the Lord shall come as a thief in the night'. There is in St. Paul's eschatology the very same indefiniteness about the time of the Parousia that there is in the eschatological sayings of Jesus as related in the Synoptics (Mt. 24:5-45; Mk. 13:7-37; Lk. 21:20-36)."

In regard to this defense, Father Lattey writes with a certain degree of finality:

> "If the subject of the participle were *indefinite* and in the *third* person, it might indeed be taken conditionally: 'they who live will be caught up' might be taken to mean 'if any live, they will be caught up'. But *this rendering is impossible where the subject is definite*: ἡμεῖς οἱ ζῶντες can only mean 'we the living'. Dr. Moulton's remarks and instances do not cover, and doubtless are not meant to cover, this case." [20]

Note the words: "If the subject of the participle were *indefinite and in the third person*, it might indeed be taken conditionally . . . But *this rendering is impossible where the subject is definite*." Thus to limit the conditional construction of the participle to a subject that is both *definite* and in the *third person*, is arbitrarily to set aside a very common Greek construction. Goodwin (*Moods and Tenses*, sec. 472-841) gives seventeen examples of the participle used as a protasis; in fourteen of these, the subject is *definite*; in four, a *first person* is subject; in three, a *second person*; in *only one*, is the subject clearly *indefinite and in the third person*.

Father Lattey assumes and does not prove first that the subject of the participle is here *definite*, secondly that a participle modifying a *definite* subject may not be construed conditionally. He is wrong in both assumptions. He is also wrong in saying that "Dr. Moulton's remarks and instances do not cover, and doubtless are not meant to cover, this case." Dr. Moulton's remarks and instances are meant to cover *all cases* in which the participle has the force of a protasis; neither he nor any grammarian, so far as I can ascertain, limits this force (as Father Lattey does) to a participle that modifies an *indefinite third* person. We shall

[20] P. 18 *op. cit.*

show that the above assumptions of Father Lattey are both wrong.

First, ἡμεῖς may be *indefinite*. Blass[21] is authority for our opinion:

> "The pronouns of the first and second person singular are very commonly used in various languages without any definite reference to the speaker or the person addressed, in order to present some statement of general application in a more lively manner by a reference to the individual case. This is not so common in Greek as in other languages, but there are some clear examples of it not confined to 2d person. Thus Demosthenes ix, 17 says ὁ γάρ, οἷς ἂν ἐγὼ ληφθείην, ταῦτα πράττων . . . οὗτος ἐμοὶ πολεμεῖ, meaning not 'I Demosthenes' but any one you will, here indeed any state."

The thought of Demosthenes is: "For whosoever effects and schemes that whereby *I* may be defeated, he wages war against *me*, even though he do not yet hurl a javelin nor shoot an arrow." Here the *1st person*, in both ἐγώ and ἐμοί is *indefinite*. And we should note that the 1st person forms ἐγώ and ἡμεῖς are often interchanged in New Testament Greek.[22] Other examples of the *indefinite first* person are: Gal. 12: 18 εἰ γὰρ ἃ κατέλυσα ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἐμαυτὸν συνιστάνω. I Cor. 10: 30 εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι.

Another reason why ἡμεῖς may here be *indefinite* is that οἱ περιλειπόμενοι may be a category frequently referred to by the early Christians,—*they that will see the end*. In such an hypothesis, the phrase οἱ περιλειπόμενοι would be used to clarify the *indefinite* ἡμεῖς οἱ ζῶντες; the latter phrase is ambiguous by itself and may be clarified by the former explanatory phrase. St. Paul does not waste words. Were ἡμεῖς οἱ ζῶντες definite, the explanatory phrase οἱ περιλειπόμενοι would be redundant. A quite natural interpretation is: "We, if we be alive and belong to the category of the οἱ περιλειπόμενοι, shall be caught up etc."

Winer[23] long ago gave a helpful and natural suggestion in point. Ἡμεῖς οἱ ζῶντες complements οἱ νεκροὶ ἐν Χριστῷ. All who

[21] "Grammar of New Testament Greek" (Macmillan, 1911). *Appendix to Text*, p. 316.

[22] Cf. Blass, *op. cit.* p. 166, sec. 48.4, for ἡμεῖς replacing ἐγώ; also Moulton, *op. cit.* p. 86.

[23] *Grammatik des neutestamentlichen Sprachidioms* (Leipzig, 1884), p. 155.

will take part in the Parousia are they that are then "the dead in Christ" and they that are the "living in Christ"; no mention is made of non-Christians. This opposition seems to make it more probable that "we the living" are an *indefinite* group, including all who are not dead at the time of the Second Coming.

Secondly, Father Lattey is wrong in assuming that a participle modifying a *definite* subject may not be construed conditionally. He writes: "This rendering is impossible where the subject is *definite*". We hold that our rendering of the participle as the equivalent of a protasis is possible even where the subject is *definite*; even though ἡμεῖς be the *definite first* person plural, the meaning may possibly be,—"We, if we be alive", etc. This very construction is seen in Elephantine Papyrus 13 (222 B. C.),—*τί ἂν ποιοῦντες χαριζοίμην*. Here the *first* person *definite* and singular is construed with a plural participle which is equivalent to εἰ with the present optative. That Attic had the same use of a definite subject construed with a participle in the place of the verb of the protasis, is clear from any Greek grammar.[24] Blass[25] calls attention to Luke's use of a *definite first* person modified by a participle which is substituted for the verb of the protasis,—*κἀγὼ ἐλθὼν σὺν τόκῳ ἂν αὐτὸ ἐπραξα.* (Lk. 19:23). The participle is here equivalent to a temporal protasis.

Prat, S.J., in his excellent *Théologie de Saint Paul*[26] holds that St. Paul did not teach the end of the world was near; and explains I Thes. 4:17 "Nous qui vivrons, qui survivrons, etc." The Greek participles present take on a future meaning determined by the tense of the verb of the apodosis. This interpretation seems to purpose the indefiniteness of ἡμεῖς οἱ ζῶντες,—"We who shall be alive, who shall be left over (whosoever we may be) shall be caught up etc." We wish Father Lattey had incorporated into his Appendix on *St. Paul's Eschatology* Prat's suggestion of the indefiniteness of "We which live" in I Thes. 4:17.

WALTER DRUM, S.J.

Woodstock College.

[24] Cf. Goodwin, *Syntax of the Moods and Tenses of the Greek Verb* (Ginn, New York, 1897), p. 173.

[25] *Grammar of N. T. Greek*, p. 206, n. 1.

[26] Beauchesne, Paris, 1908, p. 109.

Criticisms and Notes.

LUTHER. Von Hartmann Grisar, S.J., Professor Univers. Innsbruck. Drei Baende. Seiten xlvi-656, xviii-829 und xviii-1108.

LUTHER. By Hartmann Grisar, S.J., Professor at the University of Innsbruck. Authorized Translation from the German by E. M. Lamond. Edited by Luigi Cappadelta. Vols. I and II. B. Herder, St. Louis; Kegan Paul, Trench, Truebner & Co., London. Pp. xxxix–404 and xi–399.

THE LIFE OF MARTIN LUTHER. Compiled from Reliable Sources by the Right Rev. William Stang, D.D. Nineteenth edition. Fr. Pustet & Co., New York. 1913. Pp. 173.

Not very long ago there appeared in America two biographies of Martin Luther,—one by Dr. Arthur C. McGiffert, Professor of Church History in Union Theological Seminary; the other by Dr. Preserved Smith, Lecturer in History at Amherst College. The first proposed to present a popular history of *Martin Luther, the Man and His Work*, and was, before being issued in book form, published serially in *The Century Magazine*. *The Life of Luther* by Professor Smith, on the other hand, aimed less at popularity than at reproducing an accurate historical portrait of the founder of modern Protestantism. The author's array of documentary evidence shows that he addressed his work chiefly to the student of theological history.

What these two American writers, like some other recent historians of Lutheranism in Germany and England, have told us of Luther, has in the main contributed to a more accurate and complete statement of the relevant facts than was possible amid the controversial haze of earlier days. It was then the fashion with both Catholics and Protestants, to regard it as their conscientious duty to exaggerate whatever told either against or for the subject of their respective apologies. Both Dr. McGiffert and Dr. Smith were able to point even to Denifle's work as evidence that men of erudition, however valuable and full of fresh research their work might be, do not always preserve in their interpretation of facts that judicial poise which reflects historic truth. Although neither of them seemed to have had access to Grisar's work, the first part of which had appeared in Germany considerably before the publication of the American lives of Luther above referred to, Dr. Preserved Smith has since then come to know the work of our German

Jesuit historian, and to appreciate that the authority and impartiality which distinguish this latest and indeed monumental history of the Wittenberg reformer will influence the judgment one must eventually form of his character and career.

Yet if one undertakes to analyze the merits of the various sources of information on a subject which has suffered from distortion by writers in the past, and is now being presented in its truer outlines by both friend and foe, he will still have to admit that, however honestly men may adhere to the truth of facts, they may very widely differ in their conclusions according to the standards by which they measure them. Whilst it always requires an effort to set aside feeling when there is question of defending the religion we profess, it is even more difficult to admit the interpretation of motives which make against the vital sources of our belief. The charge made by Father Grisar against those who would vindicate the reputation of Luther as a true exponent of the Christian religion is in reality that they are inconsistent, and that in claiming Luther as a champion of truth they must give the lie to both his life and teaching; and the critical student who stands outside the camp of Catholicity and Protestantism, and examines the objective value of the presentation made by the reputable historians on both sides, will, it seems to us, have to come to this conclusion, if he recognizes the honesty and critical discernment shown in the work before us.

Father Grisar sets himself the task of studying the character of Luther not merely from the outside, and in relation to dates and facts (though he establishes these as far as true historical research into sources permits), but by following the process of Luther's physical, intellectual, and moral development, and by examining the interacting influences that went to shape the motives and actions of Luther's entire religious, domestic, and public life. And lest here he fail to do justice to the facts upon which he bases his interpretation, he allows his subject to speak for himself. If Luther had been a self-contained man, a deduction from his authenticated utterances might fail to reveal the true note of his motives; but Luther was admittedly outspoken. He said as much as he thought, and more; and it is easy to discount the "too much" in a nature which we assume to be sincere, whatever we may think of his other qualities. Father Grisar indeed omits some of Luther's utterances which have at times been used to show the reformer's innately vulgar disposition, as it would appear for example from his "Table Talk". Such matters may be explained as being without special significance in getting the true estimate of the man in his better self. And we may readily admit what Dr. Preserved

Smith, in a volume published in 1907 from the Columbia University Press, points out, namely that Luther's "Table Talk", when judged in the light of his contemporary society, loses much of the repulsive character it has for the modern reader. It is to the credit of Father Grisar that he does not avail himself of the popular prejudice to serve him in place of sober logic against his subject; and we note that when he finds it necessary to quote from the "Tischreden", or similar sources that are supposed to reproduce Luther's sayings, he preserves their original form without interpretation, save where the half Latin, half local German dialect makes comment necessary.

In harmony with the same spirit of honest criticism and true historical writing, Father Grisar repudiates and often demolishes the fabulous legends and stories that have grown up round the history of Luther through the bias of his panegyrists or polemical "boomers" on the one hand, and of his opponents on the other. It is the accumulation of this literary and popular trash that has prevented a true history from being hitherto attempted, if we accept the testimony of such eminent historians of modern times as Maurenbrecher and Wilhelm Braun, to the effect that the worthless mass of *fable convenue* has presented almost insuperable difficulties to the writing of a true history of Luther. Father Grisar does not hesitate to expose the faults of Catholic polemical writers in this respect, and he points out the absurdity of assuming that a man depicted in the colors in which Luther has been presented could possibly have exercised any religious influence with discerning men, among whom were those who did not at all side with his views as to the fundamental doctrines he sought to establish as the basis of Protestantism. Erasmus ridicules the blatant attacks made upon Luther by certain monastic contemporaries who thought they were defending the Catholic faith when they merely vilified its opponents.

Father Grisar's work may therefore be in the first place regarded as a psychological study which divests its subject of all the external elements likely to give it a deceptive character or to create those optical illusions with which we are familiar in the moral as well as in the physical order. He enters into the process of spiritual formation which Luther underwent during the first years of his religious life, a process which has its unfailing symptoms and its inviolable laws applicable to all classes of men, laws not subject to variation inasmuch they are of an order beyond the control of those whom they influence. In addition, Father Grisar holds rigidly to facts, not only of history but of religion. On the one hand he appeals to the documents of Luther's life and teaching,

showing by mere antithesis the unstable and contradictory sentiments by which the reformer allowed himself to be influenced in defining his dogmatic attitude. Modern Protestants and apologists of Luther do not, apparently, find any difficulty in grafting any opinion of religious conviction upon the statements of Luther.

If faith be the sole ground of salvation, and the Bible interpreted by individual judgment the sole rule of faith, it is not difficult for the followers of Luther to reconcile the vagueness of modern Protestant belief with simply pagan ethics, since the whole scheme of religious belief is thus reduced to subjective feelings. One of Luther's American biographers evidently fails to see the ludicrously inconsistent position in which he places his hero when he outlines his position as follows: "In his attacks on indulgences he [Luther] had appealed from the indulgence-venders to the pope; at Augsburg from the pope ill-informed to the pope to be better informed; and soon afterwards from the pope to a council. Now when the decision of the council was cited against him, he declined to be bound by it, and took his stand upon the sole authority of the Scriptures. But even this was not final. The Bible itself, he maintained, has to be used with discrimination, for parts of it do not teach Christian truth. He really substituted for all external authority the enlightened conscience of the individual Christian. The Bible he read for himself and admitted the right of no council or body of men to read it for him. This in principle, though he never fully realized it, and seldom acted upon it, meant the right of private judgment in religious things, and in it lay the promise of a new age" (p. 144). But who guarantees the "enlightened" conscience? Is it not a fact that the principle of an infinite variety of revealed truth is thus postulated, and that this variety is taken to be in all seriousness good Christianity? Against this assumption of a changeable basis we have the permanent evidence of Catholic principle as the foundation of adaptable but unchanging doctrine in the Church.

The teaching of the Church regarding the value and use of indulgences, upon which doctrine Luther based his claim and right to call for a reform of doctrine, has been ever the same. This is clearly recognized by writers like Dr. Smith. Speaking of the subject and referring to Father Grisar's plea for recognition of this fact, since it offers a basis for judging of Luther's attacks against Catholic dogma and traditional teaching, he writes: "It is true that Father Grisar can cite some of Luther's immediate predecessors, Biel and Proles, for example, as witnesses that the importance of faith was never entirely lost sight of. But against the theory of the Church, holding a delicate balance between faith and works, must be put her

practice, and in this case as in others, actions spoke louder than words. It is an undeniable, an obtrusive fact that, whatever was the doctrine of the Church, at this time her practice had reduced the economy of individual redemption to an almost purely mechanical process of debit and credit for evil and good works." [1]

Dr. Smith goes on to refer to Dr. A. V. Mueller's collection of quotations from thirty-seven MS. prayerbooks, in circulation between 1450 and 1550, as proof that the faithful in Luther's day believed as they were taught, that by repeating certain prayers or doing certain pious acts they were to receive sundry temporal and spiritual blessings, the latter including indulgences and salvation. Surely such promises need not be hunted for in sixteenth-century MSS. to prove that they were and are the teaching of the Church. They can be found all through both the Old Testament and the New, and down to the present day in the prayerbooks used by Catholics the world over. But he mistakes the point at issue by introducing the "sources" adduced by Kidd, that the Church taught absolution *a culpa* through indulgences, without saying that the words *culpa et poena* are used in conjunction with the requirement of confession and contrition. Thus it comes to mean that, while man receives from the Church remission of the temporal punishment for sin, he receives forgiveness for the guilt of sin by reason of his contrition and confession through God's mercy. The Church thus taught what even the Jews before Christ's time believed, if we accept the authority of the Maccabean Letter (II Mac. 12:46) in which alms are said to blot out sin. That the monks in Luther's day occasionally used words in a loose sense is no more to be wondered at than that Luther used them, or that men of low attainments in any society should use them to-day; but the Church taught nothing to sanction the abuses. It is needless to detain the reader by giving the outline or general content of Father Grisar's work, or to emphasize any particular phase of the subject to show the manner of his treatment. It is a work to be studied.

The two translated volumes deal with the early studies, religious discipline, vocation, and temptations of the young novice during the period when his character was forming under the twofold influence of certain emotions and of definite intellectual training. The author follows step by step the changes that the mind and heart of the young monk underwent as from the narrow sphere of the Wittenberg monastic cell he passes to maturity. Luther was twenty-seven years of age when he was sent to Rome, where he was to act as champion of union between two parties of his Order

[1] "Luther's Doctrine of Justification," *Harvard Theological Review*. October, 1913.

which aimed at different observances of their Constitution. Here it was that he found material for that critical spirit which caused him to play a double part, and eventually made him sit in judgment on the actions of the Curia and the Pope. His lectures and sermons after his return show the first symptoms of a departure not only from the regularity of discipline but from scholastic methods and the opinions of the older theologians. Intellectually he professes himself a disciple of Occam, whilst he openly disparages the regular observance, from which in fact he had endeavored to obtain release by a letter addressed to the Pope. His leanings toward mysticism, which he misapprehends in its essential features, led him into a wrong interpretation of the teachings of St. Paul, and thence he develops, regarding the characteristics of grace and the operations of the passions in man, opinions which are easily recognized later on in their ripened fruit of the ultimate doctrine of salvation by faith alone. All through his early career, as Grisar shows, there appear that restless activity and desire to throw off the yoke of control and so he puts aside prayer, the recitation of the Breviary, and the spirit of recollection so essential to self-improvement. By a perfectly logical process he is lead to undervalue religious self-discipline, and then the *ex opere operantis* element of the entire sacramental system, and finally to reject the greater part of it as an institution by Christ. His views of the Church, of ecclesiastical authority, which he found a hindrance to the freedom of his activity, become gradually more pronounced, until he is forced to substitute private judgment and mere sentiment for authority in both ecclesiastical and civil matters. The break becomes definite when he finds ready allies in the humanist teaching on the one hand, and on the other in the struggle of the nobility for independence from the ecclesiastical powers. With the open breach come the establishment of a rival church, doctrinal changes, contradictions, and inconsistencies. Luther's own verdict on the effects of his fundamental doctrine of private judgment, and his struggles to escape the conclusions of his friends from the premises which he had taught them in his own system, form an interesting chapter in his history. Throughout we are forced to admire the author's skill as he analyzes Luther's personal character, sets forth in objective fashion his teachings, and measures the moral influence which as a so-called reformer he exercised in his own time.

Breadth of vision, freedom from all manner of *suppressio veri*, and frankness of statement and avowal, distinguish P. Grisar's work from general works of history. He leaves no statement unauthenticated, draws no unwarranted conclusions of his own, never uses the

unguarded utterances of an adversary to make capital as an apologist against him. It may not be the last word on the Luther question, but it is a complete statement and one that rings true. It shows not only that as a builder of a religious creed Luther has failed, but also why he was bound to fail. Whatever Luther by his vigor and earnestness may have accomplished in correcting false views and abuses within the Church, he has also robbed those to whom he bequeathed his remnant of a creed, of the essential truth by which Christ's teaching alone can survive among the nations. This Grisar's work makes plain.

The two translated volumes cover the period down to the Diet of Augsburg. The English version will thus be complete in six instalments equivalent to the three ponderous tomes of the German work.

We may mention here also the short sketch of Luther's life by the late Bishop Stang. The little volume is now in its nineteenth edition. As an introduction to a deeper study of the subject discussed by P. Grisar, the book has its proper function for the modern reader.

A PRIMER OF SOCIAL SCIENCE. By the Right Rev. Mgr. Parkinson, D.D. Introduction by the Rev. T. J. Shealy, S.J. Devin-Adair Co., New York. 1913. Pp. 286.

FIRST NOTIONS ON SOCIAL SERVICE. V. Catholic Studies in Social Reform. Edited by Mrs. Philip Gibbs. King & Sons, London; B. Herder, St. Louis. 1913. Pp. 80.

LEHRBUCH DER NATIONALOEKONOMIE. Von Heinrich Pesch, S.J. Band III. B. Herder, St. Louis. 1913. Pp. 958.

German Catholics deserve the congratulations of their co-religionists of every tongue and nation for the abundant and ever-growing literature on subjects social and economic which they possess in the language of the Fatherland. While the books in German written by Catholic authors are not relatively behind in quantity those emanating from non-Catholics, many of them, may we not say most of them? far surpass the latter in quality. In this easily superior category stands forth the monumental work on economics the third volume of which is here introduced. One might search the whole vast range of the literature of economics, not only in German but in any other language, without meeting a single production surpassing, or even comparable as regards comprehensiveness of material or thoroughness of treatment, to the work

before us. The first volume, which appeared some nine years ago and was subsequently reviewed in these pages, treated of the foundations, philosophical and historical, of economic science. The second volume, published in 1909, deals with the nature and the causes that prepare and condition the common welfare of nations. The third, the present, volume whose publication has been delayed by the author's illness—a delay, by the way, which has resulted in the volume's being brought abreast with the latest industrial problems and theories—treats specifically of the efficient causes of economic processes, that is, with individual labor, industrial undertaking, labor organization, the economic activity of the State and the community, private associations for the common weal, etc. These central topics are treated, it need hardly be said, with all that profound insight into the working of the various agencies, and with that intimate acquaintance, no less with the pertinent facts than with the manifold interpretations thereof by variant authorities, which we have seen characterize the preceding portions of this great work. The author has of course his eye chiefly on conditions, social and political as well as economic, prevailing in Germany. At the same time most of his teaching and criticism is universal, unrestricted by national or local limitations. This comprehensiveness of view is manifested in the bibliographical references which lay under contribution the economic and related literature in various languages, English, it should be noted, being unusually well represented. The work is beyond all praise. It is one which no serious student of industrial and social problems can afford to leave unread.

A fourth volume, in course of preparation, is to deal with economic functions and their disturbances. After which there will be a series of monographs treating individually of the particular economic problems connected with the special industries.

While we have in English no work on the subject comparable to this masterpiece in German, the Catholic student has at least at command the excellent manual by the late Mr. Charles Devas, as well as several smaller books translated from various foreign languages. Happily to this meagre list has recently been added Mgr. Parkinson's admirable little volume, *A Primer of Social Science*, introduced in title above. The book can be truthfully named a *primer* only on the ground of its relatively small compass and the synoptic and simple treatment of its large subject, Social Science. From the standpoint, however, of the amount of matter condensed within its less than three hundred compact pages, the work well deserves a more ambitious title. Nevertheless the actual title, whilst it veils the author's modest proposal, will no doubt serve to win many readers to whom a "treatise", or even a "manual", would make

vain appeal. We have above called this *Primer* an "admirable" little volume, and worthy to be admired it is both in respect to what it does and the way it does it. First of all, it gives a fairly comprehensive conspectus (1) of the elements of social life (the individual, the family, the State, the Church); (2) of the economic functions (production, distribution, consumption); (3) of social failures (poverty especially) and of various forms of State assistance (poor laws, national insurance, unemployment, etc.). Secondly, while the essentials, the principles, on all these timely subjects are brought into relief and adequately unfolded, references throughout to the related literature direct the student to sources of fuller information. Lastly, all this is accomplished with so clear a method and so simple a style that even the uninitiated in social science will easily find their way into the penetralia. The little volume cannot fail to be of the greatest assistance to the educated Catholic laity generally, while circles taking up social study can follow no better guide. Colleges and especially seminaries will find in it what they have long been looking for in orienting students toward the problems of labor and capital. The clergy no less will welcome the book as a summary which they can easily develop for their people in sermons and in addresses before young men's study clubs. Here, too, of course, as in the work above noticed, the author writes in view of conditions prevailing in his own country. Nevertheless there is no difference as regards the principles and very little as regards their applications to the conditions with us. Moreover, it is expected that the enterprising publishers who have issued the present first edition so promptly and, we may add, in so comely a form, will see to it that the next edition —which bids fair to be soon in demand—will take account of the economic circumstances peculiar to this country.

We have repeatedly had occasion to speak in commendation of the Catholic Studies in Social Reform edited by the Catholic Social Guild in England. The latest addition to this excellent series of manuals bears the title *First Notions on Social Service*. It is a neat, well printed pamphlet of just four score pages and contains, besides a brief editorial preface, a short paper by Mgr. Parkinson on social conditions in England, and a paper by Mrs. Virginia Crawford on civic administration and local government. Some questions of the day are explained in simple terms by Father Keating, S.J., and timely suggestions relating to social work for boys at school and after are offered by Father Plater, corresponding suggestions for girls being presented by Miss Flora Kirwan. The manual is therefore a practical introduction to social science and will do excellent service, especially in connexion with the

Primer of Social Science above mentioned, supplementing as it does by practical direction the theory therein set forth.

To what degree the manual is adaptable as a text-book in our schools pastors and teachers will be in a position to determine. The *Primer* above certainly fulfils this purpose. In this connexion the words of the editor prefacing the present manual are well worth remembering and heeding. "Because of the complicated economic conditions in which the people live, those who would benefit them must bring to the task a thorough grasp of the problems involved. And such study must begin at school as all real preparation for life does. It is of little use to learn our religion as a set of formularies and principles without at the same time knowing how they are to be applied to the affairs of concrete existence. There is nothing about which Christian parents and teachers should be more concerned than about making their charges practical Christians. The need, for this purpose, of detailed study of social problems is becoming more and more appreciated as the need is felt for starting social work immediately on leaving school. The reformation of the world is in the hands of the young who by dint of thus cultivating the 'social sense' will in course of time leave school, understanding something of the deep bearings of social history and able to discern what is faulty and perverse among the varied and often specious theories of social reform brought forward by non-Catholics of widely different opinions."

In this connexion, moreover, "fas est ab hoste doceri." The Socialists have their Sunday schools and have drawn up their *Red Catechism* to inoculate the young with their own false views and destructive purposes. Will the children of light be less wise in their generation?

THE SIGNIFICATION OF B'RAKA: a Semasiological Study of the Semitic Stem B-R-K. By Thomas Plassmann, O.F.M. New York, Joseph F. Wagner. 1913. Pp. xi–179.

The present work is an investigation of the origin and meaning of the Hebrew word *B'rākā* (blessing) and of its cognate forms. The process followed in the prosecution of that aim will best be shown by a short analysis of the contents. In the opening chapter the author sketches and criticizes previous opinions and advocates a more comprehensive method of investigation. Without denying the fundamental importance of morphology in dealing with the changes and evolution of words, he emphasizes the necessity of the psychological point of view, i. e. the interaction of apperception, association, and dissociation.

In the second chapter, Dr. Plassmann submits to a searching analysis all the simple derivatives (*Qal* formations) of the Semitic stem B-R-K, beginning with the Arabic group. He shows beyond doubt that the most ancient, if not original, meaning of the Arabic verb *Baraka* is "to lie down" as applied to the camel—*procubuit camelus*, and that the meaning "to kneel" as said of man is secondary and of a later date. Applying his principle of psychological analysis, he points out how the Arabian bedouin attaches special importance to every action of the camel and how in his eyes the "firm, huge form of the camel as it lies down upon its breast, affords a perfect picture of firmness, stability and continuance". It is from this picture that all the derivatives from that stem are evolved more or less directly. This conclusion is further borne out by an examination of the Ethiopic, Chanaanitic, Aramaic, and Assyro-Babylonian languages. The ancient Semitic *Bᵉrēkā* (pool of water) is very naturally explained as something firm and lasting, i. e. a body of still water. The most important result of this chapter, however, lies in the fact now proved that all the Semites have brought with them from their common home the stem B-R-K in the sense of "to lie down," then "to be firm", "continuous," along with the category *Bᵉrākā*, "blessing".

The evidence thus accumulated as to the time, place, origin, and early evolution of the stem B-R-K enables the author to examine in the third chapter the idea of "blessing" in its complete psychological setting, and to establish that the abstract substantive *Barakat* "firmness", "stability", "continuous increase", flows naturally from the Arabic verb *Baraka,* and finally to point out the true import of "blessing" as expressed by *Bᵉrākā*.

By means of copious quotations from Oriental folklore and from Sacred Scripture, the author follows the evolution of this concept in the nomadic life and in the settled life of the Semites. The firmness of the camel lying down motionless upon its breast develops into "continuance in rich pastures, in an abiding home and well being." *Bᵉrākā* gradually assumes such abstract elements as "abundance", "satiety", "fecundity", "felicity", which elements finally result through the beneficent operation of the Deity in an "abiding, propitious force" or "blessing".

In the final chapter, covering 60 pages, all the forms (nominal participial, verbal) related to *Bᵉrākā*, blessing, are explained and former conclusions are further confirmed.

From the above analysis it will be evident that although the author did not aim at giving the import of the Hebrew blessing, his work is fundamental in determining such a meaning. Besides, many an interesting feature of the religious, social, and domestic

life of the Semites is incidentally illustrated and many an obscure passage of the Bible elucidated, *v. g. Ps. 95 (94) 6* (p. 47 ff.); the phrase *Bārûk Yahweh* (p. 117 ff.) etc. Special attention is given to euphemisms in the Old Testament (151 ff.) and to the blessing of Abraham (168 ff.), the ancient *crux interpretum.*

It would be impossible in a mere review to do justice to the author's work. Suffice it to say that he shows himself perfectly familiar with his subject. He has utilized the best sources, and followed the best guides; yet, his work is based throughout upon an original line of research and is eminently personal. Above all else he aims at accuracy, and this constant preoccupation is responsible for some repetitions which at first sight might seem useless but which serve a well defined purpose, viz. to prevent any possible misunderstanding. The *Pi'el form* of B-R-K might have been vocalized *Bērak* instead of *Bērēk*; this latter form occurs rather seldom, at least in Biblical Hebrew.

In conclusion I may quote the appreciation of this work given orally by a scholar highly qualified to speak: "It is a little masterpiece of philological workmanship." This contribution is a credit to the Franciscan Order to which the author belongs, to the Catholic University where he was granted the degree of Ph.D. for this very study, and to the Semitic Department of that Institution where he received his philological training. Let us hope that in spite of his many duties at St. Bonaventure's Seminary, Allegany, N. Y., Dr. Plassmann will find time to pursue his researches in Biblical philology; there is so much to be done, and so few to do it. Besides, such works go far toward winning recognition for Catholic scholarship among non-Catholics. We wish all success to Dr. Plassmann's publication.

R. BUTIN, S.M.

NINETEENTH ANNUAL REPORT OF THE SUPERINTENDENT OF PARISH SCHOOLS OF THE ARCHDIOCESE OF PHILADELPHIA. For the Year ending 30 June, 1913. With Illustrations, Diagrams, and Statistical Tables. American Ecclesiastical Review (Dolphin Press), Philadelphia. 1913. Published by the Diocesan School Board. Pp. 167.

The series of yearly Reports by the Superintendent of Parish Schools in Philadelphia forms a valuable library of local educational development. It gives for a score of years the history of the parish school system in a diocese which offers typical conditions by which to gauge the possibilities of progress in other parts of the Church

in the United States where Catholic life and education are in a less advanced stage of struggle toward regularly organized activity. These Reports likewise allow us to set a standard of excellence and to measure our schools' results as compared with other schools, in view of the immense and concerted efforts made by the nation at large to find a system of education that will produce a high grade of citizenship in the rising generation.

Whatever credit may accrue from such advancement of our elementary school system to the body that coöperates with intelligent leadership in the perfecting of methods and their good use, the fact remains that in this, as in all other cases of achievement, the results are due chiefly to the zealous and conscientiously thoughtful supervision and direction of the head. Philadelphia has been fortunate in its appointments in this respect. When twenty years ago the active zeal of the first Superintendent, Dr. John W. Shanahan, the present Bishop of Harrisburg, laid the foundations of a systematic organization of the Catholic schools in Philadelphia, the difficulties arising from the inertia of the forces to be moved into action on the one hand, and the opposing influences of a public school system which offered many attractions toward an education lacking the permanent fibre of moral motives, were appalling enough to discourage any effort beyond that passive acceptance of conditions by which things are expected to grow or to perish according to the law of survival. But Dr. Shanahan labored where he might have waited simply. And his successor not only took up the lines that gave control of the parish schools, but entered the race in an earnest competition on all intellectual and material accounts with the public schools.

To-day the teaching in the Catholic schools of Philadelphia is not merely on a level with that of the public schools as viewed from the intellectual and pedagogical standpoints, but compares favorably with it in the external magnificence of its school apparatus, its examination methods, and its competitive results. It is infinitely superior in this, of course, that it has a moral standard which makes the acquisition of scholarship a permanent security to public morals, creating by degrees that spiritualizing influence which is the guarantee of the highest culture in every other sense. The *Report* now in hand can show this only partially, for no statistics will stand as a guarantee of real efficiency. There are, however, some valuable lessons of universal import to be derived from a study of this *Report*, and to these we wish now to direct attention.

The Catholic population of the Diocese of Philadelphia is estimated at a little over 600,000. The Catholic school attendance is about 70,000. Comparing this with the public school attendance it

becomes evident that Catholics have a smaller number of children proportionately to their numbers in the parish schools than non-Catholics have in the public schools. From this it may be inferred that some Catholics undervalue Catholic education. No doubt there are those among Catholics who in their eagerness to furnish the intellectual and physical man with the means for acquiring worldly advantages, overlook the religious value of true education. But apart from this aim to obtain an external training designed to produce no more than a well-groomed condition which sustains the pride of society, there are other reasons for the proportionately smaller number of children in Catholic schools than in the public schools. Among these reasons stands out the fact that our American Catholic immigrant population has such a large number of men who are either unmarried or whose families live in Europe. They are the thousands of young workmen from Catholic districts, such as Poland, Austria, and the Latin countries. This factor should be reckoned in the numbering of our school population, as it offsets the consoling fact that our Catholic families are usually larger than the American families whose children sustain the public schools.

Mgr. McDevitt is not at all disposed to gloss over the fact that the lack of earnest coöperation on the part of some pastors is a hindrance to the complete efficiency of our elementary school system, and that we could make a still better showing if all parents who profess the faith saw to it that their children attended the Catholic schools and gave whole-souled support to the efforts of the ecclesiastical authorities and to the teachers in the schools.

A notable feature of the *Report* is the account given of the effective working of the Catholic Girls' High School during its first year. Philadelphia has had for twenty-two years an efficient High School for Boys, which at present accommodates between five and six hundred boys, graduates of the parish schools of the diocese. It has a four years' General Course, which includes Latin, German, and Civics, besides the ordinary branches of a high school. It provides also a Commercial and a Manual Training Course for those who do not wish to follow the regular course. The Girls' High School is a later growth, but it has already done splendid work. Its General Course also is one of four years, with a complementary Commercial Course. Already it has over five hundred pupils, drawn from the parish schools of the diocese. The 149 parish schools of the Diocese, reaching up toward the high school standard, are graded to meet the entrance requirements of the two central institutions of the elementary school system. The two high schools in turn send out candidates for the civil service, the various professions, the religious communities, and the seminary. With such an organiza-

tion maintained under the patronage of the diocesan authority the future growth and efficiency of the Catholic body is in a measure guaranteed.

The financial support or endowment of the diocesan scholastic institutions is a question to which Mgr. McDevitt gives thoughtful attention. He points out that the complaint of a double burden on the part of Catholics is unfounded; that in reality the parish schools afford to our Catholic people a relief from added taxation to which the State would necessarily subject them in common with all other citizens if the children at present in the parish schools had to be provided for by the State. The fact not to be forgotten is that the public education is much more expensive than the equal or more efficient education of the Catholic schools whose teachers are drawn from religious communities voluntarily giving their services to the cause of education. Our teaching religious orders actually save the State an enormous sum, some thirty million dollars a year, at the present rate of conducting the schools; and this only for salaries of teachers, not counting the sums expended for building and equipment if these were left in the control of the public authorities.

The most important practical truth derived from these considerations is that we Catholics should be quite content to support to the utmost our Catholic school system, since it saves us a considerable taxation by the State. Mgr. McDevitt shows from actual statistics that this is undoubtedly true. He answers the questions:

1. What is the cost of our public school education?
2. What proportion do Catholics pay toward this cost?
3. What is the cost of parish school education?
4. What increase of taxation would there be for Catholics, if the parish schools were closed?
5. What is the difference between the amount Catholics are now paying for the support of the two systems and the sum they should have to pay if there were no parish schools.

The results are startling as well as instructive; but we may not enter upon them here. They suffice to convince us that we should not quarrel with the public school system intended for those who want it; and that it is good policy from the financial point of view as well as from that of morals and religion to maintain the Catholic school at its highest efficiency. This means too that Catholics should offer every help and encouragement to religious orders by way of increasing vocations and facilities for expansion. It is not necessary for us to point out the importance in this connexion of a proper choice of the personnel of our school management. Superintendents who assiduously visit the schools and occupy themselves in a thorough way with the business of raising them to a

high standard or of maintaining the same are the pivots of the whole system. Philadelphia is fortunate in its management, by having a singularly active and capable Superintendent in Mgr. McDevitt, who is seconded in the important task of supervision by a well-trained Assistant Superintendent, the Rev. John E. Flood.

Two points which should not be passed over in this cursory account of the Report of the Philadelphia Schools, touch the inquiry into the causes of possible weakness in the work of supervision and the adequate remedies to be applied. It appears that there is a disproportion in the attendance of children at school; there are more girls than boys in the parish schools, whereas in the public schools the reverse is the fact. Again, more children leave the Catholic schools before the completion of the full course than is the case in the public schools. Perhaps the reason for the disproportion may be found partly in the fact that Catholic children are in greater numbers the children of the poor; these as a rule are obliged to earn a living at an earlier age than the children who frequent the public schools.

The selections which Mgr. McDevitt makes from the Report of the Commissioner of Education for the United States are most useful to teachers inasmuch as they deal with the principles of education recognized by the general administration; with the quality of the instruction given in the public schools; with the qualification of teachers, and with certain criticisms of the public school system. The topics of vocational education, the Montessori method, industrial and high school education as part of the public school system are also discussed. Equally instructive, as indicating practical aims, are the resolutions passed by the Catholic Educational Association at its last session in New Orleans, especially the Resolutions of the Parish School Department.

LA EDUCACION MORAL. Por el P. Ramon Ruiz Amado, de la Compania de Jesus. Segunda Edicion notablemente refundida. Libreria Religiosa, Calle Avino 20, Barcelona. 1913. Pp. 573.

L'EDUCAZIONE DELLE GIOVINETTE CATTOLICHE. Per Janet Erskine Stuart. Con Prefazione di S. E. il Cardinale Bourne. Fr. Pustet, Roma e New York. 1913. Pp. 312.

The two works here noticed are an evidence of the fact that the Latin race is taking part in the progressive movement which has characterized the science of pedagogy among the Teutonic nations in recent times. Six years ago Fr. Ramon Ruiz Amado published a volume under the title *La Educacion Moral*. Whilst the copy

of the book before us is marked "Segunda edicion" it is in reality a rather different book; not of course as regards the fundamental principles in Catholic education, but as regards the outlook it presents upon the work that lies before the Catholic teacher, and the point of view it takes of the practical elements as well as the methods of instruction. Since writing his first book on this subject Fr. Amado has spent some time at the Berlin University and has become familiar with the German school system, and in particular with the Herbartian method, which has revolutionized in some sense the scientific treatment of what may be called moral as distinct from religious education. Of this system the author says: ". . . non solo desconocido en España y poco conocido generalmente en los paises latinos, sino mal conocido entre sus mismos paisanos aun dentro de la numerosa Escuola que se engalana con su nombre". The modern schoolman, whatever his religion may be, is compelled to take cognizance of the important elements which the study of psychology and the resultant educational apparatus have brought into play in the development of the intellectual and moral faculties of the child. This fact was given prominence by the "Moral Instruction League" at the international congresses of London and the Hague in 1908 and 1912. Following the trend of modern pedagogy Fr. Amado has been induced to discuss in his volume not only the education of defectives and abnormals, but likewise such topics as are comprehended under the title "la educacion de la castidad", and this despite the repugnance which many Catholic educators must feel at seeing so delicate a subject withdrawn from the sacred privacy of the home and the confessional.

The work opens with an Introduction regarding the basis of education as found in certain predispositions of parents, and the act of generation with its accompanying conditions of hereditary influences upon body and soul. The second part of the introductory chapter deals with the unconscious assimilation of surrounding influences, mediate and immediate, which act upon the child, and of which later on it becomes conscious. The author then proceeds to discuss the primary object of education, and the elements that enter into its complete definition. The educative ideal presents certain fixed aims, and others that are variable according to differing conditions, moral, historical, social, and individual. After this follows a study of the child as the direct subject of the educative process, showing how its faculties are developed, how its faulty dispositions are corrected or neutralized, how its virtuous inclinations are drawn into active service, its esthetic faculties developed, its sympathies, affections, curiosities stimulated toward proper centres. The question of temperament is separately treated, followed by a chapter

on the training of abnormals. An important discussion is that on the relative age for the operation of the various processes of education. In the third part of the volume sundry aspects and theories of education are grouped under such headings as—thought and sentiment, the religious element in education, the neutral school, liberty and patriotism, perfection and the fine arts, etc. The last section of the volume takes up the subject of practice in educational methods as applied to the child in the family, the school, and educational institutions of various character. Here the question of coëducation, of supervision, of discipline, play, emulation, examinations and competition, the value of certain devices to develop love of the moral virtues, respect, truthfulness, obedience, and order, and the instilling of true piety, are dealt with in detail. The practice of manual training, of corporal punishment, of the Froebel system, are judiciously discussed.

Simultaneously with the above comes an Italian translation of Madame Stuart's volume *The Education of Catholic Girls*, issued some time ago by the Longmans. What was said of the book at the time in these pages may be aptly repeated here as applicable to the Italian edition. The author has a firm grasp of the principles that underlie sound education, a clear sight into the proper application of these principles in view of present-day needs, a thoroughly Catholic instinct perfected by accurate knowledge, refined culture and wide experience. That it should have been deemed necessary to translate such a book into Italian and that the Holy Father himself should have recognized its exceptional value for Italian educators may be taken as a sign that the Latin race has something to learn, or at least does not refuse to acknowledge the change that has come over the world, in the matter of education. It cannot be said that Italy is poor in works which recognize the need of Catholic influence in education, since it has a long tradition to attest its adherence to the only true exercise of principles inherent in the very nature of correct pedagogy. And yet the most conservative Catholic must recognize, as Cardinal Bourne aptly puts it in his Italian preface: "Il mondo nel quale dopo la scuola entrano le giovinette cattoliche, non è già il mondo di cento, o di cinquanta, e nemmeno di trent' anni fa." The world into which a young girl enters upon leaving school is no longer the same as it was a hundred or even thirty years ago; the school of to-day in which the child has to be prepared to meet the world as it is, must adapt its methods to the reality of things.

We have here a book that gives to the intelligent Italian parent and teacher a proper insight into the value of the educative influences

that make the "valiant woman". The writer discusses the value of religion in education, in the development of character. She contrasts the different disciplines and studies, beginning with philosophy in its rudiments, and passing through the natural sciences, the languages, arts, and various accomplishments that make the woman of true culture, and shows that in her education she may find not only the protection and satisfaction that render her life of value to herself, but also how through that education she may become a good influence in the world around her, uplifting and purifying society by opposing the evils that destroy both civilization and man's hope in a future life of happiness.

The Italian edition does not state on its title page that the work is a translation; nor is there any explicit reference to the English original as a publication intended for English girls. This oversight produces a sense of incongruity when the writer speaks of the study of languages, and their relative value to a young girl. The context assumes that the reader is in English surroundings and uses the English language as the mother-tongue. It would have been possible to recast the chapter dealing with this phase of education so as to adapt it to the conditions of the Italian reader for whom the book is intended. However, for the thoughtful educator the book will lose nothing of its worth and interest through this peculiar literalness, since the translation itself is excellent in style as well as clear in its expression of thought.

LEXIKON DER PAEDAGOGIK. Im Verein mit Fachmaennern von Hofrath Profess. D. Otto Willmann. Herausgegeben von Ernst M. Roloff, Lateinschulrector a. D. Zweiter Band: "Fortbildung" bis "Kolping". B. Herder, Freiburg im Breisgau und St. Louis, Mo. 1913. Pp. 1343.

This Catholic encyclopedia published for students interested in the subject of education contains articles that are thorough and up-to-date, as one might expect from the combined scholarship associated in the work. We note especially the topics that deal with industrial and high school education, "Fortbildungscourse", and Feminism, "Frauenbewegung", in which two sides, one by a man, the other by a woman, are presented. The articles on Public and Common Schools, under the aspects of separate classes and coeducation, the various disciplines of history, geography, geometry, as well as school hygiene and physiology in the primary schools, the training in liturgical chant, domestic education, relief in accident and sickness, school inspection, idealism and individualism, education in England and Ireland, societies for the young and the pro-

fessions, the education of the press, commercial associations, catechetics, child-training in school, church, home, and institute, the study of church history and of the classics as to methods and their relative value in the curriculum, are treated in thoroughly satisfying fashion. The biographical sketches and local descriptions are no less full and accurate, if one may judge from such articles as Klemens von Alexandrien, St. Ignatius, Grimm, Gallitzin, Froebel, Franz von Sales, Jesuiten, Franziskaner, and similar subjects within the compass of the volume.

MEMOIRS OF FATHER P. GALLWEY, S.J. With Portrait. By Father M. Gavin, S.J. Burns & Oates, London; Benziger Bros., New York. 1913. Pp. 263.

"The desire of advertisement is the characteristic of self. It loves to flourish its pious achievements. Hence our Lord selects prayer, fasting, almsdeeds as actions to be specially screened from the gaze of men . . . Father Gallwey had a horror of anything that looked like self-advertisement." This is Father Gavin's apology for the lack of detail in the story of a life that was full of action beyond the ordinary, and the influence of which upon the lives of others was very remarkable without being noisy or even markedly in evidence. He destroyed most of the letters that could have thrown light upon his labors or the motives that guided him in their accomplishment, and this example of rigorous self-effacement caused most of those who had the good fortune to be on intimate terms with him, to destroy the letters that might otherwise have formed the material of an edifying biography.

But Father Gavin's memory of the subject of this brief sketch of a life precious in the sight of God, whilst largely hidden from men, goes back fifty years, to the time when as a boy the author first came under the influence of Father Gallwey, who was then Master of Studies at Stonyhurst. He recalls his first impression of the tall thin man with black curly hair, a slight stoop, large head, and penetrating eye. The reminiscences of the biographer are helped by contributions from Fathers Charles Blount, John Rickaby, Michael King, Sydney Smith, and by odd remnants of correspondence which the forethought of a few friends, mostly religious of the Sacred Heart, and of the Holy Child Jesus to whom he had been spiritual guide, has preserved.

Speaking of Father Gallwey as Master of Studies, his biographer says: "He urged on the studies with might and main, and had the gift of inspiring at least a little of his own enthusiasm in those he came in contact with. He encouraged hard work and hated idle-

ness in class." When disappointed with a student he remarked that the rule of every classroom should be: *Aut disce aut discede.* But Father Gallwey was not only an excellent master of studies; he was also an admirable preacher and director of souls. When subsequently he went to London to be rector of Farm Street Church, he soon established a reputation which made him sought after by all classes of people. Among the notable priests of that time in London were Cardinal Wiseman at Westminster, Fathers Faber and Dalgairns at the Oratory, Canon Oakley at Islington, and Dr. Manning at Bayswater. Father Gallwey's name was as popular as any of these. He was a thoroughly apostolic man and his thoughts seemed drenched with the Sacred Scriptures, which he employed with a marvellous facility in his sermons and conferences. Although there was a certain aggressiveness in his eloquence which made him at times seem unsympathetic and harsh, those who came within the narrower circle of his influence knew how little these outward accidents affected the generosity of his disposition toward those that really needed his help.

His literary work was confined to the publication of some lectures and sermons. He is best known by *The Watches of the Passion,* in three volumes. It is typical of his style and spiritual personality. While lacking the smooth, continuous flow of thought that distinguishes writers like Faber or Newman, he possessed something of the Pauline directness that pours forth the divine truth and rouses the heart to an appreciation of the person of Christ as He taught and walked among His disciples. The reader becomes impressed with the fact that the writer had lived through every phase of his subject in minute thought, and analyzed its varied phases, so as to lose none of the effects. The sincerity and tender pathos of his appeals on certain occasions, while presenting a strong contrast to his rugged mode of argumentation, give us a glimpse into his heart alive with the harmony of divine order. He gave seventy years of service to the Society of Jesus, and he lives on in the men whom he trained to the following of Christ. Some of his works, such as the founding of *The Month*, were never fully credited to him, but that was part of his method of gaining merit where it now counts most.

SISTER MARY OF ST. FRANCIS, S. N. D., The Hon. Laura Petre (Stafford-Jerningham). Edited by Dom Bede Camm, O.S.B. R. & T. Washbourne, London. 1913. Pp. xi—352.

There is nothing very remarkable in the life of this nun, except that she herself was a remarkable woman who, like the healthful atmosphere that means so much for the growth of things beautiful

and good, made her vocation as a nun fruitful in the work of religious education. As mistress of postulants and novices, and later on as superior at the mother convent of the Sisters of Notre Dame in Namur, where she acted at the same time as assistant to the Superior General, she encouraged and fostered the establishment of training schools in the spirit of her institute, both in Belgium and in England. In the latter country the community did much of the pioneer work in education for girls—chiefly at Clapham, Liverpool, Norwich, Plymouth, and Manchester. For the direction of such establishments Sister Mary of St. Francis was especially qualified by her practical experience in the world, which carried with it a ripe judgment in business matters and singular discernment. To this she joined a very lovable disposition and great piety. Her efficiency was further increased by a native nobility of character. She was literally the daughter of a hundred earls with royal blood in their veins; and among her ancestors were several illustrious martyrs. This fact gave to her a sense of responsibility which made her esteem her faith and practise the noble virtues it teaches. "What is best in me," she writes, "are the feelings of chivalry imbibed in childhood. They have kept me from harm's way—in an ideal world, above the meannesses of life, though not, I trust, above its duties." It is this consciousness of *noblesse oblige,* so potent a factor in the development of her character, and in her fashioning for a career in the world, and later in the cloister, that forms the most interesting element of the biography. And indeed "it is not a little," as Cardinal Wiseman puts it, "to have a past on which to live, to have branches on the family tree tipped with ruddy blossoms, and an occasional lily brightly peeping through its gloomy foliage; to have in one's pedigree the name of a man who died for the faith or lived for conscience' sake a perpetual exile from home and country".

She was the ninth of twelve children of Lord and Lady Stafford. The solidity of their faith is evident from the fact that they had the child baptized on 15 January, 1811, the very day of its birth. Though inclined to the religious life she was induced to marry at the age of eighteen. Lord Petre, her husband, died after they had lived together eighteen years. She at once made a vow of chastity and devoted herself to works of charity and a life of self-denial. About the time of Lord Petre's death the Redemptorist Fathers of the Belgian province had established themselves in Clapham. Here there was also a community of French ladies known as the "Filles du Saint Cœur de Marie." In 1848 a small community of the Sisters of Notre Dame de Namur had come from Penryn where they had been since 1845. Under the direction of Father de Buggenom-

Lady Petre was induced to interest herself in the educational and charity work going on at Clapham and this led to her finally entering the Order of the Sisters of Notre Dame. From this time on, that is in 1850, began that quiet but widely useful career of the motherly English nun which forms the second part of the volume. It is edited with a beautifully appreciative introduction by Dom Bede Camm. Sister Mary of St. Francis died in 1886 on the Feast of Corpus Christi, leaving the impress of her singular virtue, especially in her devotion to the Blessed Sacrament, upon the community whose rule she had made the norm of her life for thirty-six years.

Literary Chat.

Longmans, Green, & Co. have just published *Literary Selections from Newman*. The volume, of about two hundred pages, is intended to serve as a class-book of English literature. The selections are representative, though they exclude the polemical works, with the exception of the *Apologia pro Vita Sua*, which claims rank as an autobiography albeit controversial in its origin. The Notes at the end of the book are concise, and the whole gives the student a good survey of Newman as a literary and religious factor in the English-speaking world of the last century.

New and fruitful material for those who have to preach, and who can avail themselves of German sources, is to be found in the recently published volume by Bishop Keppler of Rottenburg, entitled *Armenseelenpredigt*. It expounds the subject of Prayer for the Souls in Purgatory, analyzes the duty of the pastor to preach on the subject, and shows how to do it fruitfully. An equally valuable collection of homilies, and one that extends over the entire Sunday cycle of the Christian year, is *Auf Gottes Saatfeld* by Dr. Karl Rieder, who some time ago published *Frohe Botschaft in der Dorfkirche* (B. Herder).

A really good English dictionary is an essential feature of a priest's library. The question which is the best of the numerous works of the kind resolves itself into one of completeness, correctness, and convenience. Under completeness we understand the inclusion of ecclesiastical terms proper to the Catholic Church and as such in use among a large proportion of English readers; under correctness falls the definition of terms peculiar to the Catholic Church in the sense understood by that Church; by convenience is meant not merely the features which make for easy handling of the volume, but also such as render its use readily accessible by the placing of terms in such order that the inquirer need not refer from one part of the work to another reserved for special treatment. In all these respects we have found by actual experience that many dictionaries in common use are disappointing. The *New Standard Dictionary* (Funk & Wagnalls) appears to have recognized the defects and sought to remedy them effectually.

Editors, writers, speakers, and teachers want, besides accuracy in definition, the information grouped in readily recognizable order. To this effect, for example, the finding of Biblical, classical, personal, and geographical names in the body of the dictionary and in regular alphabetical order, instead of referring for them to different appendices, contributes very markedly. One also likes to have synonyms in connexion with the explanation of the usages of words, likewise the accepted pronunciation, for a word is not always confined

to one form of pronunciation. The *New Standard Dictionary* answers these needs in a most satisfactory way.

How far the idea of confining this immense store of language reference to a single large volume will suit the varying dispositions of students, may be a question. We are inclined to see an advantage in the one-volume work, for it saves time, as one will realize by actual test in using different dictionaries. The typography, necessarily small, would be trying to normal eyes, if one had to read habitually from it, but in a reference book the reading is invariably brief, and the advantage of having information stored close together amply compensates for what readers under other circumstances would count an inconvenience.

The *Librairie Saint Joseph* (L. J. Biton, S. Laurent sur Sèvre, Vendée, France) publishes a "Chant de Jubilé Sacerdotal" for solo and choir by the Abbé C. Boyer, who has also written a new Mass and some motets for two equal or four unequal voices. The same firm issues a "Bone Pastor" for either six or three mixed voices by De la Tombelle, and a collection of versets for the organ or harmonium by Lucien Guittard. These compositions are written for the purpose of helping to carry out the Church Music *Motu Proprio* of 1903.

The Pustet *Ordo* for 1914 is, if possible, an improvement upon last year. We do not know a better tabulated and more complete guide in reciting the new offices.

The Benziger Bros. are issuing a *History of Rome* (ancient, subterranean and modern), by the eminent critic and Benedictine writer, P. Albert Kuhn, whose *Allgemeine Kunstgeschichte* is a masterpiece of esthetic teaching, sound criticism, and tasteful illustration. This English version of the history of Rome is to be issued periodically (bi-monthly, complete in 18 large quarto parts) about 40 pages to each issue, richly illustrated in black and colors. Cardinal Gibbons has written the Preface. The work will tend to popularize art, and give sound views of the subject, for Dr. Kuhn has approved himself beyond doubt as a safe guide in such matters.

Arlen and Co. have issued a *Chart of Irish History* which appears to fulfill all the requisites of a statistical text-book. The events are tabulated in chronological order; each period from 1699 before Christ down to the midsummer session of Parliament 1913, is designated by colored sections which make easy the finding of references to names, dates, and facts. The Chart, mounted on linen, folds in handy shape, and may be hung without difficulty for class use. It is an excellent device for teachers and pupils, as well as for all who wish to trace readily events in the history of Ireland.

A new volume comes from the pen of Father Henry Schuyler, author of the Virtues of Christ series. It is a handsome twelve-mo, appropriately illustrated with good colored plates, under the title of *A Divine Friend*. The volume includes sketches of John the Baptist, Nicodemus, St. Peter, St. John the Beloved, Lazarus, Martha, Magdalen, and as a warning against falsehood in friendship, Judas. It is a book to make a friend and to please one who has an appreciation of higher things. (Peter Reilly, Philadelphia.)

A new manual for preparing children for First Communion is published by Father Libert, Librarian at the Rochester Theological Seminary. This *Illustrated Catechism for First Communion* impresses one with the importance of its purpose and contents by its outer form. It is a neatly bound volume, printed in generous type, and in six lessons sums up the text of the Baltimore Catechism, retaining the exact words of the latter. The chief prayers, on

opposite pages from the text, are accompanied by good illustrations to attract the inquiring sense of the children. The price is reasonable (25 cents) withal and likely to make the book a popular help in First Communion classes.

The W. B. Conkey Company (Hammond, Ind.) announce a volume, to appear shortly, on *Religious Orders of Women in the United States*. There is no work that furnishes complete and satisfactory statistics on the subject; and in view of the important part which our Religious Communities of women have played and are playing in the upbuilding of the spiritual, philanthropic, and educational work of the Catholic Church in America, such a book, if reliable in the information it offers, will be of far-reaching interest.

Illustrated books by which little children are taught the facts of religion, form an important department in Catholic literature. We have two such before us. *Old Testament Rhymes* by Mgr. Benson, and Grace Keon's *Life of our Blessed Lord on Earth*. The pictures in the latter are good, but they are not designed for children, being simply reproductions of famous masterpieces, valuable for other reasons than their appeal to infant intelligence. As regards Mgr. Benson's volume, the illustrations are true in design but unattractive to the child's craving for beauty in things of heaven. Such pictures need to be both true and enticing, and therefore as far as possible in colors.

The *Survey*—there are always good things under its far-sweeping range of vision, frequently good stories of the bad (we had almost said, bad stories of the good). One of the latter class appears in the issue of 1 November. The title, blocked strikingly into the middle of page 125, is "Holy Water, a Story" by Margaret E. Rich. Like most stories in the *Survey* it is a pathetic, and, there is every reason to think, an untrue story, as any one familiar with Catholic practices will know. The story of an innocent Irish girl, betrayed, a drunken husband, poverty, sorrow, death. Mrs. Carey, the landlady, tries to comfort Ellie, makes her drink a cup of tea. "You'll be sick if you take on this way, Ellie, child. Your face is that thin now I can almost see through it. If I was you I'd be after getting some Holy Water from the Nuns of Mount Carmel. They do say that it always sets everything right." And so the poor starving little mother, wrapping the thin shawl round her head and shoulders, goes forth into the rain, bearing with her Jim's empty whisky bottle (which she had carefully washed) to hunt for the convent of Mount Carmel and the Holy Water. Not without some trouble does she succeed. "It was late in the afternoon before she looked up into the kindly face of the Mount Carmelite nun. 'And what do you want of the Holy Water, child?' the Sister asked softly. Ellie explained incoherently, but the Sister seemed to understand. 'Have you money to buy it with?' (!) she asked. Ellie shook her head—she dared not trust herself to speak. *She ought to have known, she thought bitterly, that here one got nothing without money* [italics ours]. Her house of dreams faded, and the old, dull, dreary life enfolded her." And the rest. But the "kindly faced, softly spoken Sister" watched a moment. "Never mind," she said, "we will see what we can do". "Incredulously, Ellie gave up the bottle and presently the Sister brought it back half full of the precious water." Ellie flies homeward clasping the priceless (literally) flask, but is run over by the trolleys. "They lifted her gently into the ambulance. The blue eyes were half closed . . . her lips parted in a smile of perfect joy . . . The Holy Water had set things right." It is a very sad tale; not the least sad the conduct of the "kindly" nun—if the event were true; sadder still, if the incident and the comment reflect only the soul of Margaret E. Rich; and then we are sorry for the *Survey* propagating malignity where it really means to do good.

Much has been written on individual promises of the Sacred Heart made to Blessed Margaret Mary, but no attempt has heretofore been made in English

to comment upon them all. Quite recently this has been done in a small volume by the Rev. Joseph O'Donnell, S.J. The commentary and meditations will be found helpful for instructions at devotional exercises in honor of the Sacred Heart (New York, Benziger Bros.).

Short sermons are always wanted—by the pew; often by the pulpit. Father Hickey, O.S.B., has had not a little experience in meeting this perennial demand. Besides his well-known *Sermon Notes*, he has written two volumes of *Short Sermons* (on the Sunday Gospels). A recent volume bearing the same title and forming the third of the series is devoted to *The Saints*. There are fifty-two sermons in a volume of 236 pages, so that the title is well taken. The sketches are luminous, interesting, suggestive; each brings out some central thought or virtue. The sermons are practical and preachable (New York, Benziger Bros.).

We have had occasion repeatedly to recommend the very thorough *Cours d'Instruction Religieuse* by the Abbé J. C. Broussole (Paris, Téqui). The series already embraces seven compact volumes devoted to the first part of the Christian doctrine. An eighth has recently been added, *Morale Surnaturelle: Les Commandements* (pp. 416), which begins the second part of the catechism—conduct. As we have said before, nothing can surpass the method of these instructions; with their analyses, illustrative readings, and copious collateral bibliography they are a popular *theology*.

Among those who possess the art of expressing theology in an attractive form that does not diminish solidity of doctrine, Père Hugon, O.P., holds a distinguished place. His many books on the mysteries of faith are, it may be supposed, well known to the clergy. The latest is *Le Mystère de l'Incarnation* (pp. 350. Téqui, Paris). The treatment combines in just proportion the features of positive and scholastic theology, expressed in the lucid method and style for which the author is justly noted.

Wholesome stories well told are not so excessively plentiful that one should pass them by unnoticed as they come in one's way. *Our Lady Intercedes* gives the title to a neat volume containing a dozen stories by Eleanor Frances Kelly. They are healthy and interesting. The moral is not obtruded, but it is there every time. A good book for young folks and one which the oldest folks will not have outgrown (Benziger Bros., New York).

But the stories that must grip the soul of the priest are those by Dr. Francis Kelley put together in a small volume from the columns of the *Extension Magazine*, to which he first contributed them by way of "appeals". And *appeal* they do—to the imagination, the heart, the soul; and, it is to be hoped, to the pocket. *Sunt lachrymae rerum*. Tears, but the smiles are close by and all around, sunshine and rainbows breaking through clouds; big heavy clouds through which the light struggles here and there, but breaks out fully at the end, as in "The City and the World" (a story that gives title to the book). Stories with much pathos and heroism, as in the "Resurrection of Alta"; stories all full of fun, good humor and keen wits, as in the "Yankee Tramp". The book is in cerulean and white which bespeak it a place among the Christmas gifts which a priest can afford, in a double sense, to give and get (Extension Magazine, Chicago).

Stories by Catholic authors illustrating the Bible and the history of the Church do not so abound as those written on these subjects by non-Catholics. However, we suffer from no poverty in this respect. Father Formby's well known *Pictorial Bible and Church History Stories* still hold their own (3 vols., London, Burns & Oates), while the *Life of Christ for Children told by a Grandmother* (Countess de Ségur) is one of the more recent books of the class that is likely to grow in favor with parents and teachers as well as with children (St. Louis, Herder).

Books Received.

SCRIPTURAL.

THE EPISTLE TO THE EPHESIANS. An Encyclical of St. Paul. Translated from a revised Greek text and explained for English readers. By the Rev. George S. Hitchcock, D.D., Doctor of Sacred Scripture, Rome. Burns & Oates, London; Benziger Bros., New York. 1913. Pp. viii-540.

COMMENTARIUS IN S. PAULI APOSTOLI EPISTOLAS. V. Epistolae ad Thessalonicenses, ad Timotheum, ad Titum et ad Philemonem. Auctore Iosepho Knabenbauer, S.I. Opus postumum. (*Cursus Scripturae Sacrae.*) P. Lethielleux, Parisiis. 1913. Pp. 394. Pretium, 7 *fr.* 50.

BIBLISCHE ZEITSCHRIFT. In Verbindung mit Biblischen Studien herausgegeben von Dr. Joh. Goettsberger und Dr. Jos. Sickenberger. Zehnter Jahrgang. B. Herder, St. Louis. 1913. Preis, $3.50.

OLD TESTAMENT RHYMES. By Robert Hugh Benson. Illustrated by Gabriel Pippet. Longmans, Green & Co., New York and London. 1913. Pp. 26. Price, $0.75 *net.*

THEOLOGICAL AND DEVOTIONAL.

FOR CHRIST'S KINGDOM. By the Rev. H. Fischer, S.V.D. Gratefully dedicated to all Benefactors, Promoters, and Friends of the Society of the Divine Word. Mission Press S. V. D., Techny, Ill. 1913. Pp. 78. Price, $0.20.

SOTERIOLOGY. A Dogmatic Treatise on the Redemption. By the Rev. Joseph Pohle, Ph.D., D.D., Professor at the University of Breslau. Authorized version, based on the fifth German edition, by Arthur Preuss. B. Herder, St. Louis. Pp. 169. Price, $1.00.

DER ABENDPREDIGER. Fromme Lesungen fuer das katholische Volk. Von P. Laurentius von Landshut, Kapuziner. Mit Bildern von Joseph Untersberger. Fr. Pustet & Co., New York. 1913. Seiten 516. Preis, $0.80.

WAS DER ABGEWUERDIGTE DREHTABERNAKEL ERZAEHLT. Eine Dichtung von P. Laurentius von Landshut, Kapuziner. Mit 15 Bildern von Mueller-Wart. Fr. Pustet & Co., New York. 1913. Seiten 172. Preis, $0.50.

GLAUBENSLICHT IM LEHRBERUF. Gedanken ueber Beruf und Religion. Von M. H. Schnitzler. Kgl. Oberlehrer in Bruehl. B. Herder, St. Louis. Seiten 115. Preis, $0.50.

CARDS, BIBLE, CHURCH, RELIGION, or Bible, Church, Religion explained by a Deck of Fifty-Three Playing Cards. By the Rev. Stephen Duren, Groton, South Dakota. 1912. Pp. 430.

HELDINNEN DER FRAUENWELT. Biblische Vorbilder fuer Jungfrauen. Von P. Hubert Klug, O.M.Cap. Approb. Erzb. von Freiburg. Mit Titelbild. B. Herder, St. Louis. Seiten 155. Preis, $0.55.

L'EUCHARISTIE. La Présence Réelle et la Transsubstantiation. Par Pierre Batiffol. Cinquième édition refondue et corrigée. J. Gabalda, Paris. 1913. Pp. 516.

AUF GOTTES SAATFELD. Sammlung von Homilien von Dr. Karl Rieder. B. Herder, St. Louis. Seiten 421. Preis, $1.35.

DIE GOTTESMUTTER. Theologie und Ascese der Marienverehrung. Erklaert von Justinus Albrecht, O.S.B. B. Herder, St. Louis. Seiten 155. Preis, $0.70.

UNSERE LIEBE FRAU. Ihr tugendliches Leben und seliges Sterben. Von Moritz Meschler, S.J. B. Herder, St. Louis. Seiten 184. Preis, $0.90.

VENERATION OF THE BLESSED VIRGIN. Her Feasts, Prayers, Religious Orders, and Sodalities. By the Rev. B. Rohner, O.S.B. Adapted by the Rev. Richard Brennan, LL.D. Benziger Bros., New York. 1913. Pp. 336. Price, $0.50 *postpaid.*

LE MYSTERE DE L'INCARNATION. Par le R. P. Edouard Hugon, des Frères Prêcheurs, Maître en Théologie, Professeur de Dogme au Collège Pontifical "Angélique" de Rome. Pierre Téqui, Paris. 1913. Pp. vii-350. Prix, 3 *fr.* 50.

MORALE SURNATURELLE: LES COMMANDEMENTS. Par J.-C. Broussolle, Aumonier du Lycée Michelet. (*Cours d'Instruction Religieuse.*) Pierre Téqui, Paris. 1913. Pp. 416. Prix, 3 *fr.* 50.

THE HOLY SACRIFICE OF THE MASS. Explained in the Form of Questions and Answers by the Rev. Joseph J. Baierl. Revised edition. Arranged and illustrated for School Use. L. W. Heindl or St. Bernard's Seminary, Rochester, N. Y. 1913. Pp. xi-145. Price, $0.50.

FATHER SMITH INSTRUCTS JACKSON. By the Rev. John F. Noll. "Our Sunday Visitor Press", Huntington, Ind. Pp. 128. Prices *postpaid*: cloth, $0.32; paper, $0.14.

COCHEM'S LIFE OF CHRIST. Adapted by the Rev. Bonaventure Hammer, O.F.M. Benziger Bros., New York. 1913. Pp. 314. Price, $0.50 *postpaid.*

L'ÉDIT DE CALLISTE. Étude sur les Origines de la Pénitence Chrétienne. Par A. D'Alès, Professeur a l'Institut Catholique de Paris. (*Biblithèque de Théologie Historique.* Publiée sous la Direction des Professeurs de Théologie a l'Institut Catholique de Paris.) Gabriel Beauchesne, Paris. 1914. Pp. vii-184. Prix, 7 *fr.* 50.

A DIVINE FRIEND. By Henry C. Schuyler, S.T.L., author of *The Courage of Christ, The Charity of Christ, The Obedience of Christ.* With a Preface by the Very Rev. Mgr. R. Hugh Benson, M.A. Illustrated. Peter Reilly, Philadelphia; St. Anselm's Society, London. 1913. Pp. 142. Price, $1.00.

THE HOLY CHILD SEEN BY HIS SAINTS. By Margaret M. Kennedy. With illustrations by Lindsay Symington. Burns & Oats, London. 1913. Pp. xii-115. Price, $0.75; $0.82 *postpaid.*

MEDITATIONS WITHOUT METHOD. Considerations concerning the Character and Teaching of Christ arranged as an Informal Three Days' Retreat. By Walter Diver Strappini, S.J., author of *The Inward Gospel.* Burns & Oates, London; Benziger Bros., New York. 1913. Pp. 198. Price, $1.25; $1.37 *postpaid.*

THE CHIEF SUFFERINGS OF LIFE, AND THEIR REMEDIES. By Abbé Duhaut (Pater Georges Ephrem, O.C.D.). Translated by A. M. Buchanan, M.A. Benziger Bros., New York. 1913. Pp. viii-256. Price, $1.25; $1.37 *postpaid.*

MÉDITATIONS SUR LE MYSTÉRE DE L'AGONIE DE N.-S. JÈSUS-CHRIST. Suivies de Prières pour l'Heure Sainte. Par N. Laux, Prêtre de la Mission. Pierre Téqui, Paris. 1913. Pp. viii-168. Prix, 1 *fr.*

L'ESCLAVE DES NÈGRES. Saint Pierre Claver, de la Compagnie de Jésus. Par Jean Charruau. Pierre Téqui, Paris. 1914. Pp. 280. Prix, 2 *frs.*

THE LIFE ON EARTH OF OUR BLESSED LORD. Told in Rhyme, Story and Picture for Catholic Children. By Grace Keon. Second edition. B. Herder, St. Louis. 1913. Pp. 80. Price, $0.60.

DAS MENSCHENLEBEN IM LICHTE DER PASSION. Fastenpredigten von P. Dr. J. Von Tongelen, O.S.Cam. B. Herder, St. Louis. Seiten 203. Preis, $0.85.

DAS NEUE IM BREVIER UND IN DER H. MESSE. Als Anhang um Zeremonienbuechlein fuer Priester und Candidaten des Priestertums. Von J. B. Mueller, S.J. B. Herder, St. Louis. Seiten 20. Preis, $0.10.

PHILOSOPHICAL.

A PRIMER OF SOCIAL SCIENCE. By the Right Rev. Mgr. Henry Parkinson, D.D., President of Oscott College and of the Catholic Social Guild of England. With an Introduction by the Rev. T. J. Shealy, S.J., Director of the Layman's League for Retreats and Social Studies, New York. The Devin-Adair Co., New York; P. S. King & Son, London. 1913. Pp. xi-276. Price, $1.00.

DIEU. Existence et Cognoscibilité. Par S. Belmond, Professeur de Philosophie. (*Études sur la Philosophie de Duns Scot.* I.) Gabriel Beauchesne. Paris. 1913. Pp. xvi-362. Prix, 4 *fr.*

LEXICON DER PAEDAGOGIK. Von Hofr. Prof. Dr. Otto Willmann, unter Mitwirkung von Fachmannern, herausgegeben von Ernst M. Roloff. Band II: Fortbildung—Kolping. B. Herder, St. Louis. Seiten 1343. Preis, $3.80.

PHILOSOPHIA MORALIS ET SOCIALIS. Praelectiones habitae in Pontificio internationali Collegio Angelico de Urbe a Fr. Leonardo Lehu, O.P. Tomus prior: Ethica Generalis. J. Gabalda, Parisiis. 1914. Pp. 327. Pretium, 6 *frs.*

PHILOSOPHIA MORALIS ET SOCIALIS ad mentem Angelici Doctoris S. Thomae Aquinatis. Auctore P. Marcello a Puero Jesu, Ord. Carmel. Discalc. alumno. El Monte Carmelo, Burgis. 1913. Pp. 879. Pretio, 10 pesetarum.

THE EMPEROR MARCUS AURELIUS. A Study in Ideals. By John C. Joy, S.J. B. Herder, St. Louis; Catholic Truth Society, Ireland. Pp. 140. Price, $0.35.

SPIRITISM UNVEILED. A Critical Examination of Some Abnormal Psychic Phenomena. By D. E. Lanslots, O.S.B., Prefect Apostolic of Northern Transvaal. Sands & Co., London; B. Herder, St. Louis. 1913. Pp. 216. Price, $0.75.

HISTORICAL.

ROMA. Ancient, Subterranean, and Modern Rome. In Word and Picture. By the Rev. Albert Kuhn, O.S.B., D.D. Part I. With Preface by His Eminence Cardinal Gibbons. With 938 illustrations in the Text, 40 full-page inserts, and 3 plans of Rome. Complete in 18 parts published bi-monthly. Benziger Bros., New York. 1913. Pp. 40. Price: each part, $0.35; 6 parts, $2.00; 18 parts complete, $6.00.

ARNOLD JANSSEN. Founder and First Superior General of the Society of the Divine Word. A Sketch of His Life and Work. From the German of Frederick Schwager, S.V.D. by Francis J. Tschan, A.M. Mission Press S.V.D., Techny, Ill. 1914. Pp. 136. Price, $0.20.

THE LIFE OF MOTHER OF JESUS. Emilia D'Oultremond, Baroness D'Hooghvorst. 1818-1878. By the Rev. Peter Suau, S.J. English Version by the Rev. David Gallery, S.J. Burns & Oates, London; Benziger Bros., New York. 1913. Pp. xvi-516. Price, $2.00; $2.20 *postpaid.*

MENSCHEN SORGE FUER GOTTES REICH. Gedanken ueber Heidenmission. Von Abt Norbert Weber, O.S.B. B. Herder, St. Louis. 1913. Seiten 289. Preis, $0.85.

A GROUP OF NATION BUILDERS. O'Donovan, O'Currie, Petrie. By the Rev. Patrick M. MacSweeney. B. Herder, St. Louis; Catholic Truth Society, Ireland. Pp. 140. Price, $0.35.

LIFE OF THE VISCOUNTESS DE BONNAULT D'HOUET. Foundress of the Society of the Faithful Companions of Jesus, 1781-1858. By the Rev. Father Stanislaus, F. M. Capuchin. Translated from the French by One of her Daughters. With Preface by His Eminence Cardinal Bourne, Archbishop of Westminster, and by the Right Rev. Abbot Gasquet, President of the English Benedictines. With photogravure portrait and other illustrations. Longmans, Green & Co., New York and London. 1913. Pp. xxxii-368. Price, $2.50 *net.*

LUTHER. By Hartmann Grisar, S.J., Professor at the University of Innsbruck. Authorized translation by E. M. Lamond. Edited by Luigi Cappadelta. Vol. II. Kegan Paul, Trench, Truebner & Co., London; B. Herder, St. Louis. Pp. 399. Price, $3.25.

EXTRA-BIBLICAL SOURCES FOR HEBREW AND JEWISH HISTORY. Translated and edited by the Rev. Samuel A. B. Mercer, Ph.D., Professor of Hebrew and Old Testament, Western Theological Seminary, Chicago; author of *The Oath in Babylonian and Assyrian Literature*. Longmans, Green & Co., New York and London. 1913. Pp. xvi-190. Price, $1.50 *net*.

VINCENT DE PAUL. Priest and Philanthropist, 1576-1660. By E. K. Sanders, author of *Angelique of Port Royal*, etc., etc. With eight reproductions from engravings in the Bibliothèque Nationale. Longmans, Green & Co., New York. 1913. Pp. xxiii-419. Price, $4.00 *net*.

MEMOIRS OF BARON HYDE DE NEUVILLE. Outlaw, Exile, Ambassador. Translated and abridged by Frances Jackson, author of *A Papal Envoy during the Reign of Terror*. Two volumes. With 24 illustrations. Sands & Co., London; B. Herder, St. Louis. Pp. 273 and 288. Price, $6.00.

MISCELLANEOUS.

THE CHILDREN OF THE LOG CABIN. By Henriette Eugenie Delamare. Benziger Bros., New York. 1913. Pp. 174. Price, $0.85 *postpaid*.

THE CITY AND THE WORLD and Other Stories. By Francis Clement Kelley, author of *The Last Battle of the Gods*, etc. Extension Magazine, McCormick Bldg., Chicago. 1913. Pp. 155.

BOND AND FREE. By Jean Connor, author of *So as by Fire*. Benziger Bros., New York. 1913. Pp. 273. Price, $0.50 *postpaid*.

THE LITTLE MARSHALLS AT THE LAKE. By Mary F. Nixon-Roulet, author of *The Spaniard at Home, The Blue Lady's Knight, The Seven Little Marshalls*, etc. Benziger Bros., New York. 1913. Pp. 159. Price, $0.60 *postpaid*.

GLIMPSES OF LATIN EUROPE. By the Rev. Thomas J. Kenny, A.M., S.T.B. Illustrated. John Murphy Co., Baltimore; R. & T. Washbourne, London. 1913. Pp. x-390. Price, $1.75 *net*.

THE TURN OF THE TIDE. A Story of Humble Life by the Sea. By Mary Agatha Gray. Benziger Bros., New York. 1913. Pp. 387. Price, $0.50 *postpaid*.

DION AND THE SIBYLS. A Classic Novel. By Miles Gerald Keon. Benziger Bros., New York. 1913. Pp. 475. Price, $0.50 *postpaid*.

THE LIGHT OF HIS COUNTENANCE. A Tale of Rome in the Second Century after Christ. By Jerome Harte. Benziger Bros., New York. 1913. Pp. vi-276. Price, $0.50 *postpaid*.

BY THE BLUE RIVER. A Novel. By I. Clarke, author of *Prisoners' Years, Nomad Songs*, etc. Benziger Bros., New York. 1913. Pp. 432. Price, $1.35; $1.48 *postpaid*.

IN QUEST OF THE GOLDEN CHEST. A Story of Adventure. By George Barton, author of *The Mystery of Cleverly, The Angels of the Battlefield*, etc. Benziger Bros., New York. 1913. Pp. 325. Price, $1.15 *postpaid*.

WORLDLYMAN. A Modern Morality of Our Day. Setting forth how he passed from Death to Life, from Sin to Virtue; how he was lost and how he was found, by the Agency of the Good Father S. Sepulchre, both going down in the "Leviathan" Liner. By Percy Fitzgerald. Burns & Oates, London; Benziger Bros., New York. Pp. 150. Price, $0.90 *net*.

THE PEARL OF GREAT PRICE. By Vera Riccardi-Cubitt. With a Foreword by the Rev. Sydney Smith, S.J. Benziger Bros., New York. 1913. Pp. 119. Price, $0.45 *net*.

INDEX TO VOLUME XLIX.

PAGE

Absolve Passive Members of Secret Societies. Faculty to— 468, 470
Acts of Apostles. Decision of Biblical Commission on— 348, 621
Acts of Apostles. Proofs of St. Luke's Authorship of— 622
Advent Gospels in the Liturgy. Position of the— 645
Alcoholism. The Priest and the Cure of— 505
Almagest as the Schoolmen saw it 316
Alms. Indulgence and the Jubilee— 615
Altarpiece of Saint Humility. An— 429
Altars. Faculty of granting Privileged— 717
American Hierarchy to-day and in Colonial Times 554
Anglicanism and Conversions 149
Anglicanism. Certain Characteristics of Modern— 149
Antiphon of the Blessed Virgin Mary at End of Divine Office 723
Apostles and Doctors of the Church. The Emblems of the— 651
Apostles' Creed. The Origin of the— 652
Arendzen, D.D., M.A. The Rev. J.— 286, 600
Arms of Bishops of Lead, Cheyenne, Richmond, Corpus Christi, Matanzas 90
Arms. Recent Episcopal Coats of— 90, 357, 486
August. Devotions in Honor of Immaculate Heart B.V.M. during— 693
Augustinian Farm. Fray Luis de Leon and his— 38
Ayscough (Mgr. Bickerstaffe-Drew). John— 525
Balfour on Religion in Education. Mr. Arthur J.— 218
Baltassar of Daniel V? Who is the— 97
Baptism. Order of Ceremonies in Conditional— 109
Baptism in Cases of Difficult Parturition 613
Bergson's New Philosophy 381
Bible as Aid to the Preacher's Imagination 7
Bible. Gregory's Textual Studies of the— 619
Bible Study. Chapters of Recent— 361, 621, 726
Biblical Commission on Acts of Apostles. Decision of— 348, 621
Bickerstaffe-Drew (John Ayscough). Monsignor— 525
Bigotry during Colonial Times. Anti-Catholic— 698
Bishop. Days for holding Consecration of a— 694
Bishop for United States. Extension of Jurisdiction of Ruthenian— 473
Bishops toward Legislation for Sterilization of Criminals. Attitude of— 352
Blessed Sacrament. Indulgences for Ejaculation in Honor of— 86
Blessed Sacrament. Public Processions of the— 108
Blessed Sacrament "sine lumine". Faculty of retaining— 712
Bodily Health and Spiritual Vigor 112
Boys' Voices for Church Choirs. The Superiority of— 685
Body? When does Intellectual Soul enter— 568
Brémond submits to Decree of S. Congregation of Index 345
Breviary and Missal. Recent Changes in the Roman— 346, 724
Bulgaria. Some Notes on Christ's Church in— 389
Burial in a non-Catholic Cemetery 614
California. The Newman Club at the University of— 207
Calvary and the Mass. The One Sacrifice of— 404
Canada. The Bishop of the Ruthenian Catholics in— 593
Canadian Northwest. The Veteran Missioner of the— 47
Candles. Percentage of Beeswax in— 106
Canon Law in the Seminary Curriculum. The Text-Books of— 419
Canon Leaves in Missals. Linen Edges for the— 360
Carmen Saeculare de Cruce Christi triumphante 238
Carmichael. Montgomery— 429
Carroll, First Bishop of See of Baltimore. John— 553
Catholic Church and of Freemasonry. Comparative Influence of the— ... 528
Catholic Interests in General. A Suggested Congress of— 530
Catholic Party in the Church of England comparatively Small 155
Catholic Revival after the French Revolution 525
"Cautiones". Dispensation from Disparity of Cult without the— 705

PAGE
Cemetery. Burial in a non-Catholic— 615
Cephas? Who was— 232, 494
Ceremonies in Conditional Baptism. Order of— 109
Challoner. Some Account of Bishop— 552, 697
Chaplain. The Scruples of a Convent— 226
Cheyenne. Arms of the Bishop of— 91
Choirmasters in Choice of Music. Undue Liberty accorded to— 682
Church in the First Century. Government of the— 373
Church Music progressed in a Decade? Has— 681
Civil Marriage for Catholics. Validity of— 479
Clergy. Eucharistic Fast for the— 220, 359
Clerics and Religious. The Leisure of— 308
Colonial Bishop. Our— 552, 697
Communicants. Weekly Confession in Case of Daily— 720
Communion-Cloth or a Gilded Plate with a Handle 226
Communion immediately after Consecration. Distributing— 617
Complin. Antiphon of the Blessed Virgin after— 723
Conditional Marriage. A Case of— 701
Confession for gaining Indulgences. Weekly— 720
Confession for the Jubilee and Forty Hours' Devotion. One— 616
Confession in First Four Centuries. Public Penances and Public— 664
Confessions of Nuns outside their Convent 606
Confessions of Religious. Decree on the— 86, 224, 691, 717, 718
Confessors of Religious. The Jurisdiction of— 717
Confiteor at Mass when there is no Server 723
Consecration in Mass. Distributing Communion immediately after— 617
Consecration of a Bishop. Days for holding— 694
Consent is Conditional. Case of Marriage where— 704
"Conserva me, Domine". Metrical Paraphrase of Psalm— 600
Constantinople against the Bulgarians. The Feeble Power of— 389
Consultors. Members of Religious Orders as Diocesan— 474
Contrition. The Act of Perfect — 105
Conversions. Anglicanism and— 149
Convent Chaplain. The Scruples of a— 226
Convent. Confessions of Nuns outside their— 606
Convents. Health and Holiness in— 224
Convert. The Conditional Baptism of a — 109
Corpus Christi. Arms of the Bishop of— 94
Cross. Indulgences attached to a Mission — 692
Crusades. Templars and Religious Military Orders born of — 175
Daily Order of Priestly Life. Rules for a— 215
Dease. Alice— 11
Dedication of Church. Rites on the Vigil of— 467
"Deo Gratias" in a Missa Cantata. Chanting the— 112
Diocesan Commissions of Church Music 683
Diocesan Consultors. Members of Religious Orders as— 474
Diocesan Priestly Union. A— 214
Discipline. St. Columban's Strict Penitential— 464
Discretion. St. Columban's Rule regarding— 451
Dispensations according to the New Laws. Marriage— 475
Dispensations from Disparity of Cult without the Guarantees 705
Dispensations granted for Insufficient Reasons. Invalidity of Matrimonial— 479
Doctors of the Church. Symbols of the— 651
"Domine, salvum fac Regem" in the United States. Singing— 112
Donnelly. Eleanor C.— 273, 713
Donnelly, C.P. The Very Rev. F. Oswald— 389
Donnelly, S.J. The Rev. Francis P.— 1, 559
Drum, S.J. The Rev. Walter— 361, 621, 726
Duffy. The Rev. D. P.— 614
Dunne, D.D. The Rev. E. M.— 192
Eccles. A. G.— 207

PAGE
Education must be Religious, or Nation will be Irreligious 218
Emblems of the Apostles and Doctors of the Church 651
Embryology on Infusion of Human Soul. Teaching of— 568
Epistle and Gospel in a Missa Cantata. Responses at— 111
Error in a Marriage Case. The Diriment Impediment of— 701
Eschatology. St. Paul's— 726
Ethics of Buying Cheap. The— 630
Eucharistic Fast for the Clergy 220, 359
Faculty to Absolve Passive Members of Secret Societies 468, 470
Fast for the Clergy. Eucharistic— 220, 359
Federation. Isolation or— 525
Ferial followed by a Double Feast. Vespers of— 724
Fernandez. The Very Rev. Paul— 671
Fertilization and Development of the Human Ovum 579
Finn, C.S.P. The Rev. William J.— 681
First Bishoprics in the New World. The— 230
Forty Hours' Devotion. One Confession for the Jubilee and— 616
Fra Arminio 325
France. Mr. Lilly's Work on the New— 375
"Fray Gerundio", written by Fr. de Isla of Spain 328
Fray Luis de Leon and his Augustinian Farm 38
Freemasonry. Lesson to be learnt from International Energies of— 528
French Revolution. The Catholic Revival after the— 525
Fresh Air and Exercise for Religious. Need of— 17, 224
"Friday Woman's" Mission at Ballaun. The— 11
Fryar. John R.— 172, 651, 654
Garcia: India's only Canonized Saint. Gonsalo— 671
Gaul and Germany. St. Columban's Fame in— 533
Glavin. The Rev. John F.— 220
Gospels. Inerrancy and the— 363
Gospels in the Liturgy. Position of the Advent— 645
Grammar the Beginning of the Seven Liberal Arts 536
Greek Clergy among the Bulgars. Second Coming of the— 392
Greek in Seminaries. The Study of— 330
Greek in Study of Origins of Christianity. The Importance of— 331
Greek the Literary Medium during First Two Centuries 332
Greenland and Iceland. The Antiquity of the Bishoprics in— 230
Grisar's Work on Luther 734
Happy Death. Prayers to St. Vincent Ferrer for— 342
Harnack on the Social Gospel 366
Health and Holiness in Convents 17, 224
Henry, Litt.D. The Rev. H. T.— 133, 293, 402
Holiness in Convents. Health and— 17, 224
"Holy God, we praise Thy Name" 133, 293, 402
Holy Name. Indulgences for Invocation of— 85
Holy Name. Indulgence for Salutation by invoking— 468
Holy See. Fostering Love and Fidelity to the— 216
Homilies. Neglect of Exegetical Value of— 167
Howley, D.D. The Most Rev. M. F.— 357
Humility, the True Talisman of the Church 378
Hymns at Wedding Services in Church 359
Iceland. Antiquity of Bishoprics in Greenland and— 230
"I haven't time", Slogan of Incompetency 308
Imagination of the Preacher 1
Immaculate Heart B.V.M. during August. Devotions in honor of— 693
Impediment of Error in a Marriage Case. The Diriment— 701
Impediments. Where to apply for Dispensation from Matrimonial— 477
India's only Canonized Saint: Gonsalo Garcia 671
Indulgences attached to Mission Crosses 692
Indulgences for Devotions in honor of Immaculate Heart B.V.M. 693
Indulgences for Ejaculation in honor of the Blessed Sacrament 86

PAGE
Indulgences for Invocation of Holy Name 85, 468
Indulgences for Prayers to St. Vincent Ferrer 342
Indulgences for Salutation by invoking the Holy Name 468
Indulgences of the Stations of the Cross 360
Indulgences. One Confession for Jubilee and Forty Hours' 616
Indulgences. Weekly Confession for gaining— 720
Inerrancy and the Gospels 363
Inspiration. The Scholastic View of Biblical— 362
Intellectual Soul enter the Body? When does the— 568
Introduction to the New Testament. Few English Works on— 361
Irish Saints very fond of Holy Scripture 458
Isolation or Federation 525
Italian Colony in Chicago. Sidelights on the— 192
Italians in America. Civil and Religious Marriage Ceremony among—.. 198
Italy. Text-Books in the Seminaries of— 725
Jerusalem. Knights founded to protect Pilgrims to— 176
Jubilee Alms. The Indulgence and the— 615
Jubilee and Forty Hours. One Confession and Communion for the— ... 616
Jubilee. Official Declaration regarding the— 348
Kennedy, M.A. W. M. P.— 149
Knights of Pythias. Faculty to absolve Passive Members of— 468, 470
Knights of St. John, or Knights Hospitallers 173
Knights Templars, called after Solomon's Temple 173
Lacombe, the Black-Robe Voyageur. Père— 47
La Rose. Pierre de Chaignon— 97, 486
Last Supper and the Mass. The One Sacrifice of the— 404
Lateran Seminary and other Clerical Institutions in Rome 339
"Laudetur," etc. Increased Indulgences for the Ejaculation— 86
Lauds. Antiphon B.V.M. after— 723
"Laus tibi, Christe" in a Missa Cantata. Chanting— 112
Lead. Arms of the Bishop of— 90
Leisure of Clerics and Religious 308
Life. The Origin and Nature of —..... 628
Light. Faculty of retaining the Bl. Sacrament without a— 712
Little Office B.V.M. in Choir. Religious reciting the— 110
Luther. Some Recent Books on— 734
Luxeuil. St. Columban and the School of— 533
MacDonald, D.D. The Right Rev. Alexander 404
Maine's Tercentenary of Catholicity 552
Manual Labor in the Early Monasteries 540
Mass. Decree regarding Prayers to be said after Low— 347
Mass. The One Sacrifice of Calvary and the— 404
Marcion's Opinion of St. Peter as Cephas 234
Marriage. A Case of a Conditional— 701
Marriage before a Protestant Minister. A Case of— 602
Marriage Ceremony among Italians in U. S. Danger in both Civil and Religious— 198
Marriage Dispensations according to the New Laws..... 475
Marriage for Catholics. Validity of Civil— 479
Marriage Guarantees. Dispensation from Disparity of Cult without the— 705
Marriage is indissoluble by its very Nature 481
Marriage. Rule requiring Catholic witnesses at— 603
Marriage between Ruthenian and Latin Catholic. Laws regarding— 599
Marriages. Catholic Women's Influence in stopping Mixed —..... 103
Marriage Service in Church. Hymns at a— 359
Marriage. The Intention when Catholics contract Civil—..... 484
Marriage. Where to apply for Dispensation from Impediments to— ... 477
Martin, S.J. The Rev. M.— 708
Martyrology. Approbation of the New Edition of the Roman— 346
Mass when there is no Server. Confiteor at— 723
Matanzas. Arms of the Bishop of— 96

PAGE
McDermott. The Rev. Patrick N.— 552, 697
Memoirs of "Zi Pre" 192
Metlake. George— 97, 445, 533, 659
Military Orders. The Religious— 172
"Missa Privata." Liturgical Meaning of— 721
"Missa Cantata". Responses at Epistle and Gospel in a— 111
Missal. New Regulations for Breviary and— 346, 724
Missals. Linen Edges for the Canon Leaves of— 360
Mission Crosses. Indulgences attached to— 692
Mixed Marriages. Catholic or Protestant Witnesses at— 603
Mixed Marriages. Work of Catholic Women in preventing— 103
Modernism. Decisions in regard to Oath against— 344
Monastic Rule of St. Columban, Abbot 448
Monastic Life in the Middle Ages. Children dedicated to— 535
Monk. St. Columban's Rule on the Perfection of the— 454
Mont Laurier. Boundaries of the Diocese of— 696
Moral Theology in the Seminary Curriculum 419
Music in the Monastic Schools. The Study of— 539
Music progressed in a Decade? Has Church— 681
Newman Club at the University of California 207
New Testament. A New Translation of the —..... 492
New Testament. Few English Works on Introduction to— 361
Nuns and Sisters. Decree on the Confessions of— 86, 224, 717, 718
Oath against Modernism. Decisions in regard to— 344
O'Connor. R. F.— 47
Odd Fellows a harmless Benevolent Society? Are the— 228
Odd Fellows. Faculty regarding Passive Membership in— 468, 470
Office. Antiphon B.V.M. at end of the Divine— 723
Office B.V.M. Religious reciting in choir the Little— 110
Office. New Regulations for the Divine— 724
Offices. St. Columban prescribed three Night— 455
O'Malley, M.D. Austin— 314, 568
O'Neill, C.S.C. The Rev. Arthur Barry— 17, 308
Ordinary for Public Processions of Bl. Sacrament. Permission of— 108
Ortynski's Jurisdiction. Extension of Bishop— 473
Oxford Movement. The Anglican Church before the— 150
Pactum Apostolicum in Diocese of Toledo. Rules of the— 214
Palestine. History of Templars after Loss of— 187
Pardow as a Preacher. Father — 559
Passive Membership in Secret Societies. Faculty regarding— 468, 470
Pastoral Epistles of St. Paul. Biblical Commission on the— 349, 621
Pastor can practically oppose Mixed Marriages. How— 103
Penitential Discipline. St. Columban and the— 462, 659
"Penthera" mean a "Wife's Mother"? Does— 102
Peter and Cephas one and the same? Are— 232, 494
Peterson, S.T.L. The Very Rev. John B.— 419
Philosophy in the Seminary Curriculum. Department of— 517
Physical Science in St. Thomas's Summa 314
Poetry of Francis Thompson. The— 25
Political Economy. A Great German Book on— 740
Pontifical Biblical Commission on Acts and St. Paul's Epistles..... 348, 621
Pope, O.P., S.S.D. The Rev. Hugh— 161
"Praised be Jesus Christ!" Indulgences for Invocation— 86
Prayers to be said after Low Mass. Decree regarding— 347
Preacher. Father Pardow as a— 559
Preacher. The Imagination of the— 1
Preaching at the Masses on Sundays during Summer 358
Preaching of St. Augustine. The Forgotten— 161
Preaching. The Character of St. Columban's— 544
Privileged Altars. Faculty of granting— 717
Processions of the Blessed Sacrament. Public— 108

PAGE
Promises. Dispensation from Disparity of Cult without the— 705
Protestants as Witnesses at Catholic Marriages 605
Psalm 15: "Conserva me, Domine." Metrical Paraphrase of— 600
Psalm 67: "Exsurgat Deus." Paraphrase of— 286
Psalms 92, 99, 116, 126, 129. Metrical Translation of— 243
Psalms 147, 148, 150. Metrical Translation of— 713
Psalter during Octaves of I Class Feasts. Same— 725
Psalter every day. Fathers of Desert recited entire— 457
Public Schools are destroying Religion in the Nation 217
Pulpit. The Insulated— 1
Quinn. The Rev. Dr. Don Daniel— 330
Quintillian's formula for Eloquence 3
Religion in the Schools. The Necessity of— 217
Religious. Decree on the Confessions of— 82, 224, 691, 717, 718
Religious. Jurisdiction of Confessors of— 717
Religious Military Orders. The— 172
Religious Orders as Diocesan Consultors. Members of— 474
Religious outside their Convents. Confessions of— 606
Religious reciting in Choir the Little Office B.V.M. 110
Religious. Sacramental Absolution for— 691, 718
Religious. The Leisure of Clerics and— 308
Religious. The Need of Exercise for— 17, 224
Religious Training. Public Opinion is in favor of— 218
Responses at Epistle and Gospel in a "Missa Cantata" 111
Reuss, C.SS.R. The Rev. F. X.— 238
Revalidation of Marriages. Faculties for the— 710
Richmond. Arms of the Bishop of— 92
Roderer, M.D. John F.— 224
Roman Martyrology. Approbation of New Edition of —..... 346
Romeward Movement in the Anglican Community 149
Rule of St. Columban. The— 445
Ruthenian Bishop for U. S. Extension of Jurisdiction of— 473
Ruthenian Catholics in Canada. Regulations for the— 593
Sacramental Absolution for Religious. Decree regarding— 691, 718
Sacrifice of Calvary and the Mass. The One— 404
"Sacrosanctae" be said kneeling? Must the— 722
St. Ambrose. The Emblem of— 656
St. Augustine's exquisite Latinity 169
St. Augustine's forgotten "Tractatus in Joannem" 161
St. Augustine. The emblem of— 659
St. Benedict. The Rule of St. Columban and that of— 465
St. Columban and the School of Luxeuil 533
St. Columban. The Rule of— 445
St. Gonsalo Garcia of India 671
St. Gregory the Great. Emblem of— 662
St. Humility. An Altarpiece of— 429
St. Jerome. The Emblem of— 654
St. John as a Herald. The Vocation of— 650
St. John's Gospel a valuable Theological Treatise 163
St. Luke wrote the Acts of the Apostles. Proofs that— 622
St. Paul are Genuine and Canonical. Pastoral Epistles of— 626
St. Paul's Epistles. Decision of Biblical Commission on —..... 349, 621
St. Paul's Eschatology 726
St. Peter and Cephas One and the Same? Are— 232, 494
St. Peter's "Mother-in-Law" 101
St. Thomas held that Earth was round 317
St. Thomas's Summa. Physical Science in— 314
St. Vincent Ferrer for Happy Death. Prayer to— 342
Saints who understood Need of Exercise. Some— 20
Sanctity to Health. Relation of— 17
Scholastic View of Biblical Inspiration 362

PAGE
Science in St. Thomas's Summa. The Physical— 314
Scruples of a Convent Chaplain. The— 226
Secret Societies. Extension of Faculty regarding Passive Membership in— 468, 470
Sectarian Work among the Italians in America. The Deceit of— 201
Selinger, D.D. The Rev. Joseph— 479, 609
Seminaries. Text-Books in Italian— 725
Seminaries. The Course of Greek in— 330
Seminaries in the United States. Applying Roman Standard to— 265
Seminary and other Clerical Institutions in Rome. The Lateran— 339
Seminary. A Uniform Plan of Studies in the— 609
Seminary Curriculum. Dogmatic Theology in the— 261
Seminary Curriculum. Moral Theology in the— 419
Seminary Curriculum. Philosophy in the —..... 517
Seminary. Purpose of the Curriculum in the— 261
Sermon at High Mass. "Veni Creator" before the— 109
Sermons of St. Augustine. The Forgotten— 161
Sermons. The Faculty of Illustration in— 563
Shanley. The Rev. Walter— 358
Sheahan. The Rev. J. F.— 101, 232
Shea's History of Colonial Catholicity. John Gilmary— 699
Sheehan of Doneraile. Canon— 588
Siegfried. The Rev. F. P.— 517
Sisters. Decree on the Confessions of Nuns and— 86, 224, 691, 717, 718
Socialism. The Larger Aspects of— 634
Some Notes on Christ's Church in Bulgaria 389
Sons of Temperance. Faculty to absolve Passive Members of— 468, 470
Soul enter the Body? When does the Intellectual— 568
State Legislation in favor of Sterilization of Criminals 352
State University. A Successful Catholic Hall at a— 207
Stations of the Cross. Removing the— 360
Sterilization of Criminals. State Legislation in favor of— 352
Stewart. The Rev. William J.— 230
Stole when setting out Vestments for Mass. Placing the— 716
Study of Theology in the Seminary 261, 419, 517
Summer. Preaching at the Masses on Sundays during— 358
Sunday Offices. No feasts to interfere with— 725
Symbols of the Apostles and Doctors of the Church 651
Switzerland. A Method of Opposing Mixed Marriages in— 103
Te Deum. History of English Text and Tune of— 133, 293, 492
Templars became the Bankers of their time. The Knight— 180
Templars. The Downfall of the Knight— 188
Text-Books in the Seminaries of Italy 725
Text-Books for the Seminary Curriculum. New— 270, 419, 612
Text-Books of Philosophy in the Seminary 419, 517
Theological Studies in the Seminary. A Uniform Plan of— 609
Theology in the Seminary Curriculum. Dogmatic— 261
Theology in the Seminary Curriculum. Moral— 419
Thompson. The Poetry of Francis— 25
Titles. About Clerical— 237
Toledo. The "Pactum Apostolicum" of the Diocese of— 214
"Tractatus in Joannem." St. Augustine's Forgotten —..... 161
Urtica Clericalis 325
Vanity and Misery of Life. St. Columban's Letter on the— 550
Vasectomy. Legislation in favor of— 352
"Veni Creator" before the Sermon at High Mass 109
"Very Reverend." Proper Use of the Title— 237
Vespers "de feria" followed by Double Feast 724
Vigil of Dedication of Church. Rites on the— 467
Vocations. Spiritual Favors for Promoting Religious— 204
Walking the best Exercise for Priests 24
Walsh, O.S.A., D.D. The Very Rev. A.— 25

PAGE
Walsh. Thomas— 38
Walworth, composer of words of "Holy God." Father Clarence— 133
Wax Candles. Percentage of Beeswax in— 106
Way of the Cross. Moving the Stations of the— 360
"Which is the Better Way?" 716
Witnesses at Mixed Marriage. Catholic or Protestant— 603
Wurst. The Rev. Louis— 352
Zwierlein, D.Sc.M.H. The Rev. F. J.— 694

BOOK REVIEWS.

Alcoholism. The Cure of— O'Malley:— 505
Alleluia's Sequence. O'Mahoney:— 250
Amado: La Educacione Moral 749
American Syndicalism. Brooks:— 124, 639
Average Man. An— Benson:— 632
Ayscough: Levia Pondera 124
Bannertraeger des Kreuzes. Huonder:— 631
Barrett: Our Lady in the Liturgy 120
Beauty and Truth of the Catholic Church. Jones:— 380
Benson: An Average Man 632
Bodily Health and Spiritual Vigor. Lockington:— 111
Book of Hymns with Tunes. Ould:— 500
Breviarum Romanum 251
Brevior Synopsis Theologiae Dogmaticae 510
Brooks: American Syndicalism 124, 639
Camm: Sister Mary of St. Francis, S.N.D. 754
Cas de Conscience à l'Usage des Personnes du Monde. Desbrus:— 123
Consumer and Wage Earners. Ross:— 630
Corley: Principles of Science 637
Criteriologia vel Critica Cognitionis Certae. Jeannière:— 246
Desbrus: Cas de Conscience à l'Usage des Personnes du Monde 123
Desert. Three Years in the Lybian— Falls-Lee:— 118
Divorce. The National Evil of— Otten:— 255
Dynamic Foundation of Knowledge. Philip:— 246
Eaton: Sing Ye to the Lord 122
Educacione Moral. Amado:— 749
Eglise et la Revolution (1775-1823). Mourret:— 375
Epistles to the Thessalonians. Lattey:— 498
Eubel: Hierarchia Catholica Medii Aevi 119
Falbesoner: Geschichte der Schopfung im lichte der Naturforschung und Offenbarung 370
France. The New— Lilly:— 375
Gavin: Memoirs of Father Gallwey, S.J. 753
Geschichte der Schopfung im Lichte der Naturforschung und Offenbarung. Falbesoner:— 370
Gibbs: First Notions of Social Service 740
Goodrich: The Oregon Catholic Hymnal 633
Government of the Church in the First Century. Moran:— 373
Grisar-Lamond: Luther 734
Groves: Little History of the Holy Eucharist 252
Hierarchia Catholica Medii Aevi. Eubel:— 119
Humility the True Talisman. Von Ruville:— 378
Huonder: Bannertraeger des Kreuzes 631
Hussar to Priest. From— Russell:— 120
Jeannière: Criteriologia vel Critica Cognitionis Certae 246
Jones: Beauty and Truth of the Catholic Church 380
Jus Decretalium. Wernz:— 507
Lamond-Grisar: Luther 734
Lanna: La Teoria della Conoscenza di S. Tomaso d'Aquino 246
Lattey: Epistles to the Thessalonians 498
Lehrbuch der Nationaloekonomie. Pesch:— 740
Le Roy—Benson: The New Philosophy of Henry Bergson 126, 381

PAGE
Lexicon der Paedagogik. Willmann-Roloff:— 752
Levia Pondera. Ayscough:— 124
Liber Usualis Officii pro Dominicis et Festis I et II Classis 251
Lilly: The New France 375
Little History of the Holy Eucharist. Groves:— 252
Lockington: Bodily Health and Spiritual Vigor 111
Luther. Grisar-Lamond:— 734
Luther. The Life of Martin— Stang:— 734
Maria, die Liebe und Wonne des Menschengeschlechtes. Seeboeck:— ... 508
Mary the Mother of Jesus in Holy Scripture. Schaefer-Brossart:— 508
McDevitt: Nineteenth Annual Report, Philadelphia Parish Schools—..... 745
Memoirs of Father Gallwey, S.J. Gavin:— 753
Micheletti: Summula Theologiae Moralis 253
Moore: Origin and Nature of Life 628
Moran: Government of the Church in the First Century 373
Mourret: L'Eglise et la Revolution (1775-1823) 375
Nomenclator Literarius Theologiae Catholicae. Hurter:— 509
O'Mahoney: Alleluia's Sequence 250
O'Malley: The Cure of Alcoholism 505
Oregon Catholic Hymnal. Goodrich:— 633
Origin and Nature of Life. Moore:— 628
Ould: The Book of Hymns with Tunes 500
Our Lady in the Liturgy. Barrett:— 120
Parkinson: The Primer of Social Science 740
Pesch: Compendium Theologiae Dogmaticae 370
Pesch: Lehrbuch der Nationaloekonomie 740
Philip: Dynamic Foundation of Knowledge 246
Philosophy of Henry Bergson. The New— Le Roy-Benson:— ... 126, 381
Praise of Glory 115
Principes de la Vie Spirituelle. Schryvers:— 111
Principles of Science. Corley:— 637
Ross: Consumer and Wage Earners 630
Russell: From Hussar to Priest 120
St. Gertrude the Great 117
St. Thomas Aquinas. The "Summa Theologica" of— 370
S. Tomaso d'Aquino. La Teoria della Conoscenza— Lanna:— 246
Sandeman: Social Revival 503
Schaefer-Brossart: Mary the Mother of Jesus in Holy Scripture 508
Schryvers: Les Principes de la Vie Spirituelle 111
Seeboeck: Maria, die Liebe und Wonne des Menschengeschlechtes 508
Signification of B'rākā. Plassmann:— 743
Sing Ye to the Lord. Eaton:— 122
Sister Mary of St. Francis, S.N.D. Camm:— 754
Socialism of the Church Fathers. Alleged— Ryan:— 510
Socialism. The Larger Aspects of— Walling:— 125, 634
Social Renewal. Sandemann:— 503
Social Science. The Primer of— Parkinson:— 740
Social Service. First Notions of— Gibbs:— 740
Stang: The Life of Martin Luther 734
Stuart: L'Educazione delle Giovinette Cattoliche 749
"Summa Theologica" of St. Thomas Aquinas 370
Theologiae Catholicae. Nomenclator Literarius— Hurter:— 509
Theologiae Dogmaticae. Brevior Synopsis— Quevastre-Hebert:— 510
Theologiae Dogmaticae. Compendium— Pesch:— 370
Theologiae Moralis. Summula— Micheletti:— 253
Three Years in the Lybian Desert. Falls-Lee:— 118
Vesperale Romanum 503
Von Ruville: Humility the True Talisman 378
Vox Temporis 507
Walling: The Larger Aspects of Socialism 634
Wernz: Jus Decretalium 507
Willmann-Roloff: Lexicon der Paedagogik 752

Firms with Episcopal Authorization to handle Sacred Vessels to Repair them

BALTIMORE:	**JOHN MURPHY CO.,** Park Avenue and Clay Street.
BOSTON:	**THOS. J. FLYNN & CO.,** 62-64 Essex Street. **PATRICK J. GILL,** 387 Washington Street.
CHICAGO:	**BENZIGER BROS.,** 214-216 W. Monroe Street. (Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.) **JOHN P. DALEIDEN CO.,** 1530-32 Sedgwick Street.
CINCINNATI:	**BENZIGER BROS.,** 343 Main Street. (Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.) **FR. PUSTET & CO.,** 436 Main Street.
CLEVELAND:	**THE R. A. KOCH CO.,** 1139 Superior Avenue. **NORTHERN OHIO PLATING WORKS,** 1232 E. Third St.
DAYTON, OHIO:	**DAYTON PLATING & MFG. CO.,** 26 St. Clair Street.
NEW YORK:	**BENZIGER BROS.,** 36 Barclay Street. (Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.) **BOHNE-McLAUGHLIN CO.,** 34 Barclay Street. **THE W. J. FEELEY CO.,** 341 Fifth Avenue. **FR. PUSTET & CO.,** 52 Barclay Street.
PHILADELPHIA:	**H. L. KILNER & CO.,** 824 Arch Street. **FRANK A. L. LEAHY,** 1645 North Third Street. **J. J. McDERMOTT,** Room 818, 1011 Chestnut St. **OESTERLE & CO.,** 125 South Eleventh Street. **Z. J. PÉQUIGNOT,** 1331 Walnut Street. **WRIGHT MANUFACTURING CO.,** 133 Master Street.
PITTSBURG:	**E. J. LETZKUS,** 2002 Jenkins Arcade.
PROVIDENCE:	**THE W. J. FEELEY CO.,** 203 Eddy Street.
ST. LOUIS:	**B. HERDER,** 17 South Broadway. **MUELLER PLATING CO.,** 217 North Sixth Street.
CANADA:	**THE MERIDEN BRITANNIA CO.,** Hamilton, Ont.

The Catholic University of America

WASHINGTON
District of Columbia

Right Reverend THOMAS J. SHAHAN, D.D., Rector

IN addition to the courses of study leading to advanced degrees hitherto offered, the University now provides:

In the **Schools of Philosophy, Letters,** and **Science,** a series of undergraduate courses leading to the degree **Bachelor of Arts.**

In the **School of Law,** courses leading to the degree **Bachelor of Laws.**

In the **School of Technology,** a series of undergraduate courses leading to the degree **Bachelor of Science** in:

Civil Engineering. **Mechanical Engineering.**
Chemical Engineering. **Electrical Engineering.**

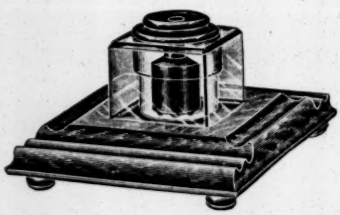
For announcements and detailed information concerning courses, in the—

Faculty of Philosophy, address, V. REV. E. A. PACE, Ph.D., S.T.D., Dean
Faculty of Law, address, Dr. THOMAS C. CARRIGAN, LL.D.
School of Technology, address, Prof. D. W. SHEA, Director.

These courses are open to graduates of High Schools, Academies, and others of like Scholastic attainments.

A Very Practical Gift for Christmas

or any other occasion, to yourself or to a friend, would be a



Sengbusch Self-Closing Inkwell

They are sold all over the world as the best automatic inkwell. Neat and substantial, they save time and patience, and also 75% of your ink bills by preventing evaporation and thickening.

Send for free circular of various models and manufacturer's lowest prices.

The Catholic School Journal Co.

P. O. Box 818 **Milwaukee, Wis.**

ROYAL SPA EMS GERMANY

FOR THROAT AFFECTIONS, CATARRHS OF THE RESPIRATORY, DIGESTIVE AND URINARY ORGANS

EMS **Kraenchen Mineral Water Pastilles and Mineral Salt**

Can be obtained through the General Agent in the United States

CHAS. VON DER BRUCK, 61 Park Place, New York

Descriptive Pamphlets mailed free

Rolling at Side.

Wilson's Rolling Partitions

MADE TO ROLL OVERHEAD OR FROM SIDE

A marvelous convenience and the most effective method for dividing large rooms in Churches and School Buildings into small rooms, and vice versa; made from various kinds of wood; sound proof and air tight; easily operated and lasting. Made also with blackboard surface. Fitted to new and old buildings. Used in over 25,000 Churches and Public Buildings. Write for Partition Catalogue L.

JAS. G. WILSON MF'G. CO.

3 and 5 West 29th Street, New York

Rolling Above

Also Venetian Blinds, Wood Block Floors and Rolling Steel Shutters

CHURCH FURNITURE

that we manufacture is correct design. The excellence of material, superiority of workmanship, and knowledge of appropriate designs are in evidence in all our products. Ask for illustrated **book G-1.**

BLACKBOARDS & SCHOOL EQUIPMENT

are illustrated in our 120-page Catalogue. Ask for copy **G-3.** An interesting folder on American Steel Sanitary Desks is **book G-2.** Write for it to-day.

American Seating Company

New York
Boston

218 South Wabash Avenue, Chicago, Ill.

Philadelphia
Pittsburgh

Cleanliness of Operation

Is one of the strong features that has helped to earn the present world-wide reputation and endorsement of the **Daus Improved Tip Top Duplicator.**

No printer's ink used, thus avoiding soiled hands and clothing. No expensive supplies. Always ready for use.

1100 Copies from Pen-written and 50 Copies from Typewritten Original. Sent on Ten Days' Trial without Deposit.

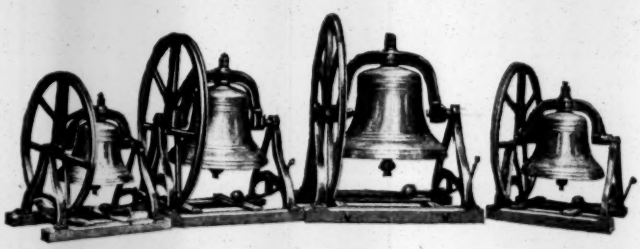
Complete Duplicator, cap size (prints 8¾ x 13 inches) contains a continuous roll of our "Dausco" Oiled Parchment Back Duplicating Surface (which can be used over and over again), two bottles of Ink, Rubber, and Powder. Price $7.50 Less special discount of 33⅓ per cent, *Net*, **$5**

Circular of Larger Sizes upon request. Take advantage of our Trial Offer.

FELIX S. DAUS DUPLICATOR CO., Daus Building, 111 John St., NEW YORK.

Established 1856

Founders of highest grade, purest toned



Church Bells, Chimes Peals

McShane Bell Foundry Co., Baltimore, Md.

What Every Pastor Knows

The forcefulness of your personality is lost if the auditorium of your church is resonant with echoes.

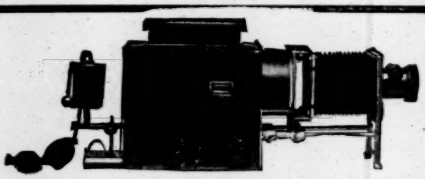
We guarantee to eliminate acoustic deficiencies by a treatment based upon science. As a result of the success we have had in this field we have issued an Essay on Architectural Acoustics which we shall be glad to send you upon request.

United States Acoustical Correction Company

184 Summer Street and 620 Atlantic Avenue

BOSTON, MASS.

"The only concern in the country devoting its entire time to acoustic correction work."



Illustrator Lantern with Alco-Radiant Light, for use independent of any lighting system, $36.00

Moving Picture Machines
Post-Card Projectors
Reflecting Lanterns and
Stereopticons

Lantern Slides for instructions in Christian Doctrine, Catechism, Grace and Sacraments, Commandments and Church Commandments, Lives of the Saints, Pilgrimages, Historical, Social and Scientific Questions. Many of these sets have lecture readings.

Send for catalogue of our 50,000 Lantern Slides, for sale or rent, and 50 styles of Projection Apparatus.

WILLIAMS, BROWN & EARLE, Inc.

Dept. 57, 918 Chestnut Street ***Philadelphia, Penna.***

Catholic Books for Christmas Gifts

of Both American and Foreign Publishers, can be purchased at

McVEY'S BOOK STORE

1229 Arch Street **Philadelphia, Pa.**

Mail Orders given prompt attention

Jaeger

Sanitary Woolens

WOOL –natural, porous, undyed, Jaeger Made Woolens are the most practical, most healthful and most comfortable of all fabrics for men's and women's underwear–keep the warmth *in* and the cold *out*, and maintain an equable temperature. Permit ventilation and absorption, and prevent chills, coughs and colds. Endorsed by the medical profession.

Jaeger Woolen sweaters, coats, caps, reefers, etc., for outdoor wear.

Write for the facts about Jaeger Woolens

Dr. Jaeger's S. W. S. Co.'s Own Stores
New York: 306 Fifth Ave., 22 Maiden Lane
Brooklyn: 504 Fulton St. Boston: 324 Boylston St.
Phila.: 1516 Chestnut St. Chicago: 126 N. State St.
Agents in all Principal Cities

A Sure Means to Raise Funds

and at the same time furnish real entertainment that will interest everybody

Bausch and Lomb

BALOPTICON

THE PERFECT STEREOPTICON

A mechanically and optically accurate stereopticon — projecting brilliant pictures from ordinary lantern slides. Can be arranged also, for opaque objects, such as photos, post-cards, etc. Simple to operate — very durable in construction.

Model C Balopticon, $25. Opaque Attachment, $30 up. Combined Balopticon for instant interchange, $80 up.

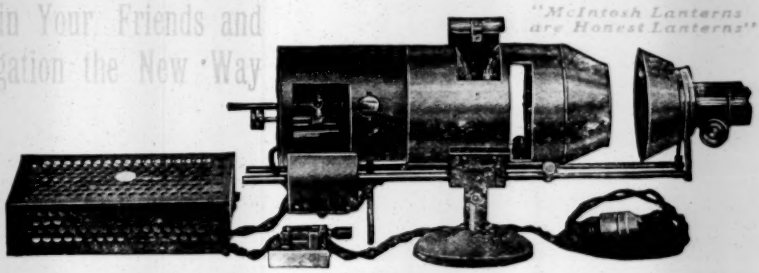
Write to-day for our circular describing and illustrating different models.

Bausch & Lomb Optical Co.
516 St. Paul St.
ROCHESTER, N. Y.

Entertain Your Friends and Congregation the New Way

"McIntosh Lanterns are Honest Lanterns"

by using a



Miopticon The Newest, Neatest, Niftiest of Stereopticons

You can attach it to an ordinary incandescent socket using 5 amperes, 110 to 115 volts, and project pictures for a whole evening at a cost of about twelve cents for current. Or it burns acetylene gas.

You can show pictures of people, countries, scenes you have traveled through. You can show pictures of any modern science or industry.

You can show pictures of Europe, Asia, Africa or any other country or continent. You can even show pictures of the solar system and its different members, using this wonderful little machine.

You can set it down wherever there is a space 5½ inches in diameter. You can operate it without the least difficulty. It is simple: the arc lamp is always centered.

You can use it in any size room or even in a small hall up to fifty feet or more from the screen.

We will send a little booklet telling about the Miopticon if you want it. It is free. A post-card will bring it to you. Write for it now.

McIntosh Stereopticon Company, 433 Atlas Block, Chicago, Illinois

"Were the clergy and laity to study and practise the teachings of this golden little book, the Catholic Church would swing into popularity with the masses of the toilers and reap the harvest on fields now white for the sickle."
—Catholic Times.

A Primer of Social Science

By the Right Rev. Mgr.

HENRY PARKINSON, D.D.

President of Oscott College and of the Catholic Social Guild of England.
With an Introduction by the Reverend

T. J. SHEALY, S.J.

Spiritual Director of the Laymen's League for Retreats and Social Studies, New York.

The Month: "In a preliminary notice of this book we drew attention to **its unique importance as the only work of its kind from a Catholic source.** This impression is deepened on a closer study: no clearer diagnosis can be desired of the ills of our body politic and industrial, no more cogent plea for a return to right thinking and right action."

The Catholic World: "The work of a sound economic student and of an authoritative theologian."

Rev. T. J. SHEALY, S.J.: "It merits the widest support and circulation, for **it is incomparably the best summary of Christian social principles and Christian methods of reform in the English language.** It is already introduced as a text book in the School of Social Studies, New York City."

Price, $1.00

My Unknown Chum

(Aguecheek)

Foreword by Henry Garrity

WHAT CRITICAL BOOK-LOVERS SAY:

The late CANON SHEEHAN, author of "My New Curate," "Luke Delmege," etc.

"I have read it with great interest, especially the essays; they are very good and they remind me alternately of Hazlitt and Charles Lamb. I think you deserve the thanks of the reading public for having rescued this book from oblivion."

Mgr. CHARLES A. CASSIDY, World Traveler and Lecturer on Art and Literature:

"I could read it a hundred times. It is a great book. Its fine humor, its depth, its simplicity and high ideals commend it to all, especially the highly educated—the scholar."

Lt.-Gov. DAVID I. WALSH, of Massachusetts:

"I cannot too strongly express the pleasure and companionship I found in this excellent book. It is all that is claimed for it—even more. It is not only a companion but a friend."

HENRY V. CUNNINGHAM, Boston, Massachusetts.

"It reminds me of Addison and Irving at their best. In ideals and in humor it is superior to both. Indeed the English is so graceful, so educational, that the book should be used in colleges as a text reader."

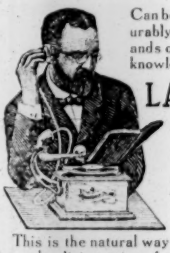
Price (postage prepaid to any address) $1.65

In preparation: "Twenty-five Years' Reminiscences" by Katharine Tynan.
"The Light of Men" by M. Reynes Monlaur.
"Your Pay Envelope" by John R. Meader.

The Devin-Adair Company

437 Fifth Avenue, New York.

Italian, French, German, Spanish



Can be acquired easily, quickly and pleasurably, during spare moments. Thousands of clergymen have gained a practical knowledge of a new language by the

LANGUAGE-PHONE METHOD

Combined with the

Rosenthal Method of Practical Linguistry

This is the natural way to learn a foreign language. You hear the living voice of a native Professor pronounce each word and phrase. He speaks as you desire—slowly or quickly, night or day, for minutes or hours at a time.

It is a pleasant, fascinating study; no tedious rules or memorizing. Not expensive—one or many can use it. You simply practice during spare moments or at convenient times, and in a surprisingly short time you speak, read and understand a new language.

This method is highly endorsed and recommended by leading Catholic Church Dignitaries and Educators, among them: His Eminence Cardinal Farley; Most Reverend John J. Glennon, Archbishop St. Louis, Mo.; Very Rev. James F. Driscoll, President St. Joseph's Seminary, N. Y.; Rev. J. M. Prendergast, S. J., College of St. Francis Xavier, N. Y.; Rev. James Conway, S. J., Fordham University, N. Y.; Rev. J. F. X. O'Conor, S. J., St. Joseph's College, Phil.; Brother Edward, President Manhattan College, N. Y.; Brother Pompian, Director De La Salle Institute, N. Y.; Mother M. Dominick, R.S.U., Rev. Mother Convent Mount St. Ursula, N. Y.; Mother E. Mahony, Rev. Mother Superior Convent Sacred Heart, Manhattanville, N. Y.

Disc or Cylinder Records. Send for booklet, particulars of free trial offer and terms for easy payment.

THE LANGUAGE-PHONE METHOD
968 Putnam Build'g, 2 W. 45th St., New York

The leading Church Towers everywhere are being supplied with **Bells**

from the

MENEELY Bell Company

177 Broadway
New York City

TROY, N. Y.

For the Sacristy and the Sanctuary

Manual of Forty Hours' Adoration

This Manual contains LITANIÆ ET PRECES: the Approved Music for "Te Deum" and "Tantum Ergo," and everything requisite for the Devotion—Ceremonies, Rubrics, and Prayers.

Order copies now, so that they will be on hand when needed, as they are sure to be.

Twenty-five cents per copy
Five copies, one dollar

The Dolphin Press, 1305 Arch Street, Philadelphia, Penna.

When the Bishop Comes

Manual of Episcopal Visitation

and

Sacrament of Confirmation

Full and detailed information, both for the Ceremony of Confirmation and for the Bishop's official visit. All the canonical requirements minutely explained. Indispensable for the occasion.

Copies should be by every priest, so it is well to order now

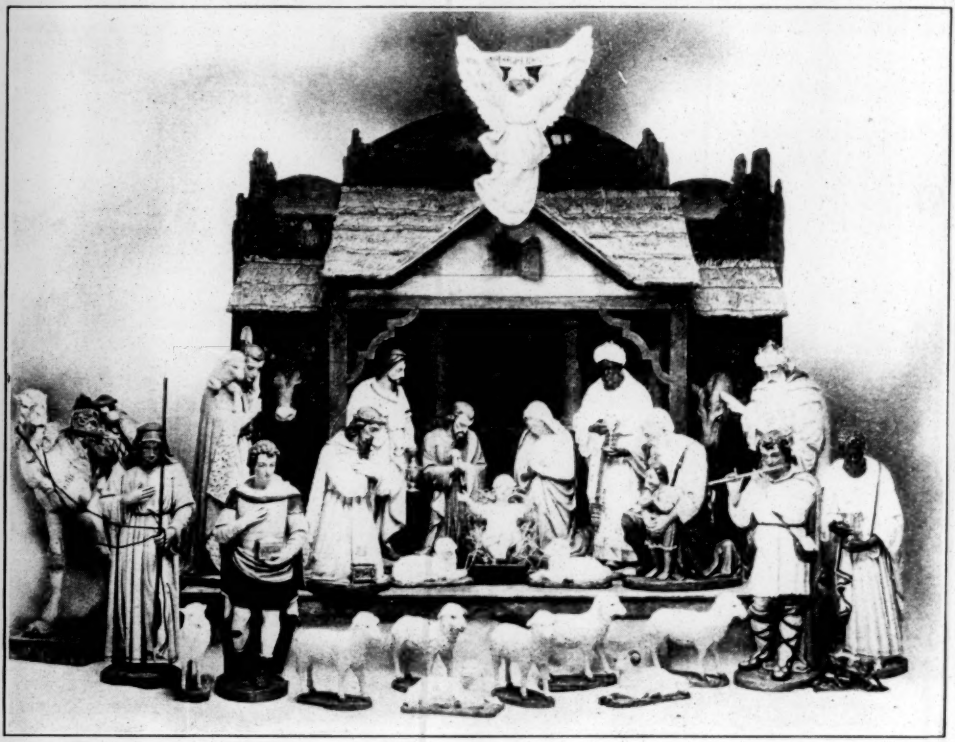
Twenty-five cents per copy
Five copies, one dollar

The Dolphin Press, 1305 Arch Street, Philadelphia, Penna.

Beautiful Imported Christmas Cribs

They are beyond a Doubt the Most Beautiful Ever Made Genuine Imported Figures of Real Stone Composition

The most artistic, prettiest and daintiest Crib Figures ever placed on the American market. Containing all those delightful Figures which appeal so much to all of us and over which the "Little Ones" go into ecstasies! So low-priced you will be surprised. Our guarantee is back of every one.



The above illustration gives but a faint idea of the Real Artistic Beauty of our Cribs.

These Figures for which we are the American distributors, are made of the most durable stone composition, and have been modeled by one of the foremost artists of Europe. For beauty of design, artistic contour, drapery, pose, and exquisite coloring, they are in a class by themselves.

To verify our statement that they are the most beautiful Figures extant, we should be glad to send on one of the Figures for inspection.

Stables are made of solid wood, beautifully painted and decorated, and so arranged that they can be easily taken apart for storing.

No. 111.	Size of Standing Figures 2 feet 10 inches, set contains 26 figures with Stable.....	$250.00
No. 112.	Size of Standing Figures 2 feet 3 inches, set contains 26 figures with Stable ...	150.00
No. 113.	Size of Standing Figures 22 inches, with Stable, but without the Camel and Leader..	85.00
No. 114.	Size of Standing Figures 16 inches, with Stable, but without the Camel and Leader .	65.00
No. 202.	Size of Standing Figures 12 inches, 19 figures and Stable	40.00
No. 207.	Size of Standing Figures 10 inches, 19 figures and Stable.....	25.00

We have other designs and sizes. Photographs and full details upon application.

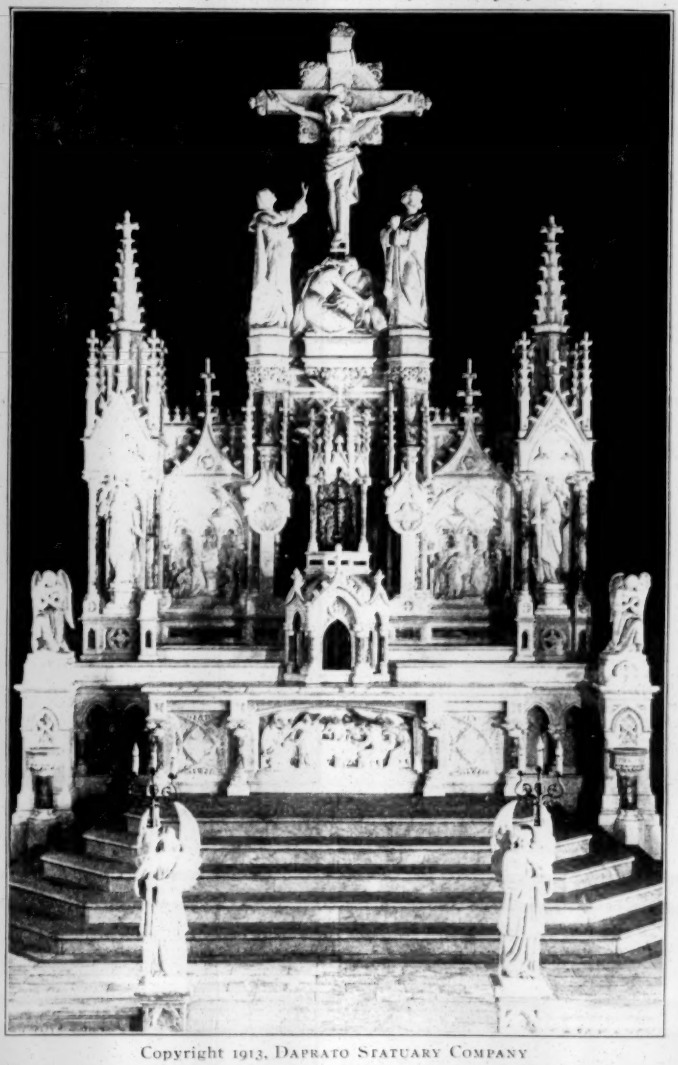
FREDERICK PUSTET & CO.

52 Barclay Street, New York. **436 Main Street, Cincinnati, Ohio.**

Another of the Fine Marble Productions

From the Studios of Daprato Statuary Co., Pietrasanta, Italy

Main Altar, St. Patrick's Church, Fort Wayne, Ind.



Copyright 1913, Daprato Statuary Company

Write us when interested in Fine Marble Work

Daprato Statuary Company

PONTIFICAL INSTITUTE OF CHRISTIAN ART

766-770 W. Adams Street
CHICAGO

STUDIOS: Chicago, U. S. A.
and Pietrasanta, Italy

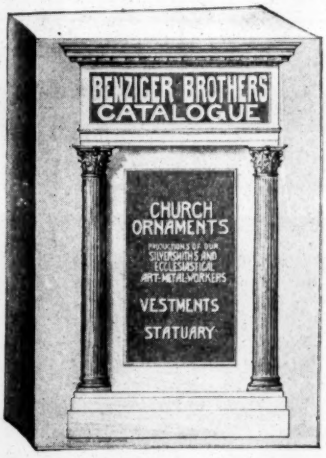
31 Barclay Street
NEW YORK

BENZIGER BROTHERS

Pontifical Institute of Christian Art

LARGEST AND MOST COMPLETE CATALOGUE OF CHURCH GOODS

It has 250 pages and over 1200 halftone illustrations. A great help to intelligent buying. If you have not a copy it will be sent free on request.



SPECIAL WORK!

BENZIGER BROTHERS are prepared to contract for and equip a Church or Cathedral throughout. Their facilities are unsurpassed. Their experts will co-operate with their clients in the selection of interior fittings, including Metal Church ware, such as Fixtures, Candlesticks, Rails, etc., and all furnishings designed in their own studio and made in their own factory. Importations of Vestments, Marble Altars, Statuary, Oil Paintings, Composition Statues, etc., will be brought in *Duty Free*. Their large importing business enables them to secure sole agencies and the best European connections.

One of our expert representatives will call on our clients if desired

Our Studio and Works at Brooklyn, N. Y., devoted to Ecclesiastical Art Metal Work

BENZIGER BROTHERS

Established: NEW YORK 1853, 36-38 Barclay St. — CINCINNATI 1860, 343 Main St. — CHICAGO 1887, 214-216 W. Monroe St.

WORKS: BROOKLYN, N. Y.

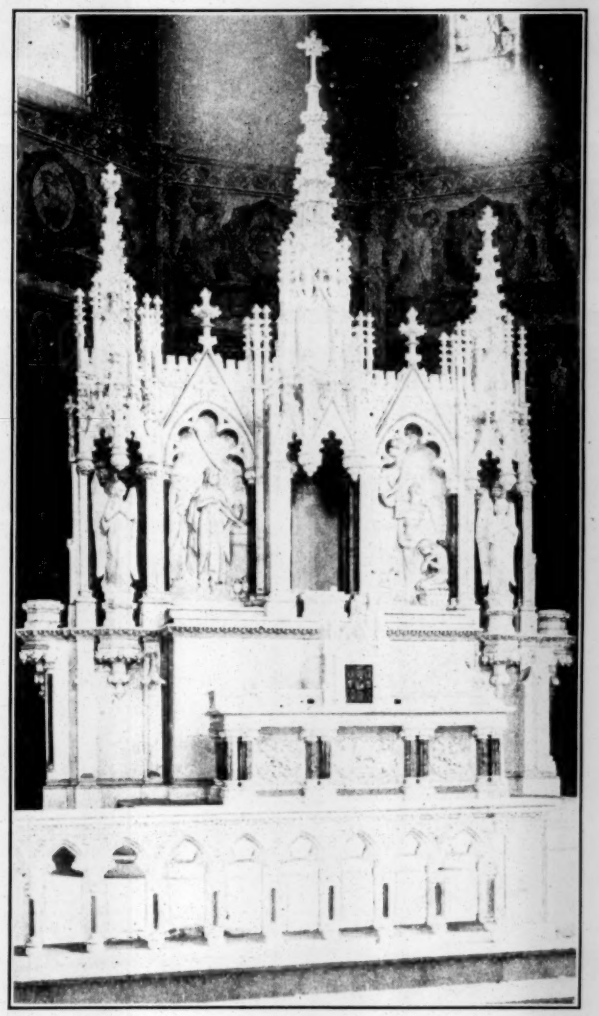
WHEN ABROAD please call at our Studios and see the extent of our work and its artistic merit. English-speaking attendants to greet you.

OUR WORK is our best recommendation. One Church commends to another, and in this way we have erected 39 very satisfactory artistic Carrara Marble Altars in New York during the year 1912. This statement does not include the several

Communion Railings Pulpits Baptismals Statues or Mosaics

We have the privilege to refer to the priests whom we have served, whose references we shall gladly furnish upon application.

You will do well to get our estimates before placing orders



Main Altar and Section of Communion Railing sculptured in Carrara Marble by the McBride Studios for the Right Rev. Mgr. James S. Duffy, Rector St. Agnes Church, Brooklyn, N. Y.

The McBride Studios

PIETRASANTA, CARRARA, ITALY

D. H. McBRIDE, 41 Park Row NEW YORK, N Y.

Church Registers and Records

It is enjoined upon ALL CHURCHES to use proper account books, as well as to keep a correct record of all ceremonies performed.

THESE BOOKS simplify and make easy this important work.

COMBINATION REGISTERS

For small Parishes and Missions where there are only a few records, we make to order a combination Church Register, containing sheets of the various Registers, to answer the requirements of each church.

Sample sheets and estimates furnished on application
Write for Catalog

Matrimoniorum Registrum
Baptismorum Registrum

Books of 500 Registers, $3.50 net
Books of 1000 Registers, $5.00 net
Books of 1500 Registers, $6.00 net
Books of 2000 Registers, $7.00 net

Confirmatorum Registrum
Record of First Communion
Record of Interments
Parish Records Record of Pews

Books of 200 Pages, $3.50 net
Books of 300 Pages, $4.00 net
Books of 400 Pages, $5.00 net
Books of 500 Pages, $6.00 net

Notificat'n of Marriages, $2.00 net
Pew Receipt Book, $3.00 net
Church Acc't Book, $3.50, $4.50, $6
Parish Census Book, 25 cents net

JOHN MURPHY CO., Baltimore, Md

5484

Bohne-McLaughlin Company

34 Barclay Street
New York City, N. Y.

Sells Everything for Church and School

HOLY NAME GOODS

Banners $35.00, $50.00, $90.00 and up.
The Banner as per picture is our very best seller, nicely embroidered, hand-painted picture, best quality of gold galloon and fringe all around the Banner, all complete with pole, etc., $90.00. From now on we will make a **specialty** of a **Banner** to sell at **$35.00** for such societies that can not pay more (very beautiful).

Holy Name Badges, from $7.00 per hundred up.

Holy Name Buttons, official and all other styles, $10.00 per hundred.

Holy Name Pocket Manuals, $20.00 per hundred; leather bound 35c. each.

THE GORHAM CO. EXHIBIT

At the American Catholic Missionary Congress

Boston, Mass., Oct. 19 to 23, 1913

THE productions of the Ecclesiastical Department of The GORHAM COMPANY are unequaled in their excellence of design as well as the quality of workmanship and material. Special designs will be gladly furnished for any article, special attention being given to the working out of memorials incorporating family jewels and silver.

The Gorham Company

Fifth Avenue and 36th Street

New York

A Rosary in Real Stone

Amethyst, Topaz, Garnet and Crystal.

Beads of standard sizes. Length of Rosary 21 inches. Mounted in 14-kt. gold, $25.00; in 10-kt. gold, $22.50. Mounted in 14-kt rolled gold plate, warranted for twenty years, $6.00 each.

Rosaries in Sterling Silver $3.50 each, and upwards.

In Imitation Stone mounted in rolled gold plate, $1.00 each and upwards. Catalogue or selection package on request.

The W. J. Feeley Company

347 Fifth Avenue
New York, N. Y.

183-203 Eddy Street
Providence, R. I.

NEW PUBLICATIONS

Life and Characteristics of Rt. Rev. Alfred A. Curtis, D.D.

Second Bishop of Wilmington. 8vo. Cloth, Gilt Top. Boxed. **$2.50** net; by mail, **$2.70.**

The Morning Watch

The Spiritual Exercises of St. Ignatius proposed by Father IGNATIUS DIERTINS, S.J. 12mo. 548 pages. Cloth, **$1.50** net; by mail, **$1.67.**

The Practice of Mental Prayer

By Father RENÉ DE MAUMIGNY, S.J. 12mo., 327 pages. Cloth, **$1.25** net; by mail, **$1.35.**

An Average Man

A Story of To-day. By Monsignor BENSON. 12mo. Cloth, **$1.35** net; by mail. **$1.47.**

The Coming Storm

A Novel of Present Day Social Life. By FRANCIS DEMING HOYT. 12mo. Cloth, **$1.25** net; by mail, **$1.38.**

The Four Gates

A Book of Religious Verse for the Year. By Rev. EDWARD F. GARESCHÉ, S.J. 12mo. Cloth, Gilt Top, **$1.00** net; by mail, **$1.10.**

P. J. KENEDY & SONS

44 Barclay Street **New York**

From all Catholic Booksellers

5484